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The Chautauqua System of Jewish Education



Jewish Education.

HISTORICAL SURVEY



THE JEWISH CHAUTAUQUA SOCIETY
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1912



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JEWISH EDUCATION.

INTRODUCTORY.

To stimulate interest in Jewish educational problems has been the distinct purpose of the Jewish Chautauqua Society since its inception. In this endeavor, the need of presenting an historical survey of the contributions made by Jews to the science of pedagogy was frequently felt. In order to meet such need some of the papers contained in this volume were prepared for the Society's Summer Assemblies. With the view of giving a larger circulation and a permanent form to these papers, the Society herewith publishes this volume as the first of a series to be devoted to studies in the field of education. Excepting for a few monographs and Encyclopedia articles this work now makes available, for the first time in the English language, a succinct account of the noteworthy contributions of the Jews to the history of education. This publication is designed to serve as a Text-book in the Correspondence School conducted by the Society. It is to be hoped that this survey will be welcomed by all who have not had the opportunity heretofore to see the subject presented in a systematic form.

BIBLICAL ERA.

JEWISH EDUCATION IN THE BIBLICAL ERA.*

By **ABRAM SIMON**

A study of the history of Jewish Education in the Biblical Era is fruitful in suggestions for methods of instruction applicable to-day. I shall construe the Biblical Era as the fifteen hundred years between the Patriarchal and the Maccabean epochs, and I shall consider only such methods and principles which seem to point a moral and adorn a tale in the volume of modern education. This essay divides itself naturally into six parts, forming answers to these questions:

- I. What is the general trend and purpose of Education?
- II. What is the specific purpose of Education in the Bible?
- III. What was the standard of general culture in the Biblical Era?
- IV. How and by whom was such education or culture imparted?
- V. What are the methods and principles of such education, applicable to-day in our religious schools?
- VI. What is the message which the Biblical educational ideal holds for this age?

I.

What is the General Trend and Purpose of Education?

A Philosophy of Education is still in the making. The mass of information as to man's spiritual nature has not yet been formulated into so exact a scheme as to enable us to say that there is a complete Science of Education. If there is a science of education, it is descriptive rather than normative. The depth of the spiritual nature of man is now being plumbed. Yet it must be ad-

*Presented originally to the Summer Assembly of the Jewish Chautauqua Society, Buffalo, N. Y., July 17, 1909.

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mitted gladly that despite the foam of speedily vanishing frothy theories and deductions, divers have been privileged to bring to light and leading much of the content and method of spiritual phenomena. The art of education is waiting patiently on the science of education. What we have not as yet, but ought to have is what J. S. Mill called, a treatise which would embody the "laws of the formation of character."

Fortunately, the human instinct insists on self-expression and self-reproduction, and formulates its moods, passions, ideas and dreams into moving traditions and fluid institutions according to its needs, ability and courage. Fortunately, the home performed its divine task before Sociology saw the light of scientific day. Parents did not wait for the coming of Psychology and Pedagogy to impress themselves and their ideals upon their children. The race has educated itself without worrying over finalities. It gripped the eternal verities of life; the ages have slowly clothed them in flesh and bone. The real heart of the Educational Ideal has never ceased beating since the dawn of human life.

Our modern educational ideal is a synthesis of all the past ideals as modified by the growth of nationality, democracy, science and industrial development. It revolves about the right of each child to its own fullest development, the duty of the State to train its children to the highest efficiency of citizenship, and to the right and duty of the home to be the productive and practical unit of society for the care of childhood. While the first and second ideas have received but scant philosophical recognition in the past, the third idea, the dower and duty of home, has never failed to be appreciated as the dynamic force and possibility of all education. The Home contains the first and best of all schools, all teachers, all pedagogics, and I much doubt if Society will ever develop a sublimer institution for the production, conservation and enhancement of its accumulating treasures. Nor should it be forgotten that the education in the home was connected and saturated with the rites and rules of religion. Education seeded and sprouted in the home, but it has been fertilized by Faith. If the progress of society has thrown the burden of education upon the State, it may well pause in considering in how far it can afford to dispense with the intimacy and the warmth of domestic instruction and the glow

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of religion in the training of its citizenship for Life. "Education, then, in its widest sense is the means which a nation (in which State, Church and Home are organic units), takes deliberately for the training of its citizens in the traditions and principles of national character and for the promotion of the welfare of the whole as an organized ethical community."*

Out of this, has grown our modern Educational Ideal. Babylonia and Egypt had general learning but it was exclusively the privilege and the possession of the priests; they have not left us their ideal so as to have it succinctly embodied. From Greece comes the ideal of culture, embodied in philosopher and athlete. Rome found her ideal of efficiency in the training of the orator. The Middle Ages busied themselves in producing the monk in the cloister and the knight in the castle. The masses in their ignorance watched the development side by side of these ideals of monkish piety and knightly chivalry. The Renaissance broadened the mind, and brought back Greek and Roman ideals. The Reformation clarified the heart and brought back the Bible ideals. The one gave learning more breadth and depth; the other gave religion more purity and more scope. A new educational ideal was born when the fertile brain of Rousseau gave "Emile" to the World in 1762. The Ideal of Nature, of a nature as it can only exist in the imagination of men to whom civilization is a curse, thrilled Europe. Young Emile is to be trained in the lap and arms of Nature. No restraint, no rules, no books, no obedience, no God,—only a full reliance on, and devotion to Nature and the child-instincts of human nature. Learn nature's secrets! Nature must be the Bible; experiments and observation are the Law and the Prophets. Let him grow strong, learn to swim, use his hands, and at fifteen introduce him to history, literature and society. This idea went home to the masses. Amid much rubbish, it contains a principle which has been transforming all modern Education, and finding its enhanced expression and formulation in Pestalozzi, Froebel, Spencer, Bain and a host of noble workers who are bringing us at last to the heart of the child. Thus, Edu-

*S. S. Lauri—"Historical Survey of Pre-Christian Civilization"—Introduction.

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cation has become a movement of the people, for the people and by the people, and for the completest and most harmonious interaction of the individual and of society for each other's life and progress. To this happy consummation, modernity is contributing the ideal of service.

The question is, Is the modern Educational Ideal wholly a synthesis of the Greek, the Roman, the Middle Age and the modern democratic struggle? What do modern educators mean when they speak of Heart-culture, Character building, spiritual training, or the preparation of the individual for life? Do these not hark back to the Bible, to the fundamental concepts and principles therein contained? Can we escape the conclusion that the stress and sweep of modern education are intrinsically about the heart of Israel, about the old Biblical ideal of Religious Culture?

Is not Religious Culture, then, not only the contribution of Israel to the treasure-house of education, but also the Principle which evaluates all other gifts; or, changing the figure, is it not the conviction which is forming and transforming all theories to a necessity for the cultivation of character and life?

II.

What is the Specific Purpose of Education in the Bible?

It is not difficult to understand the purpose of Education in the Bible. The Bible is the world's oldest text-book on racial and individual training. The people who wrote the Bible are the classic pedagogues of civilization. The Hebrew was the only one who ever built up an educational program on religion. Its theory called for a levelling-up process of the people to the standing, dignity, piety and learning of priests. While learning was not the possession of all, theoretically it was the privilege of all. Israel's ideal of "a kingdom of priests" called for the educational art which could give reality to such an ideal. Floating before the minds of all Hebrew educators was this inspiring message, "Surely, this great nation is a wise and understanding people." (Deut. IV, 6). There is nowhere a statement that education is an exclusive prerogative.

In how far culture in ancient Israel was general it is impossible to say with any degree of definiteness. It is a fact, however, that Israel in Egypt, in Canaan and in Babylonia, was in the midst

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of a nation of superior intellectual and political culture. The genius of the Hebrew (and later on of the Jew) lay in his masterful absorbing function by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He "Israelized" the Osiris of Egypt, the Baalim of Canaan and the Ormuzd-Ahriman of Persia. He ethicized their gods, their myths, their institutions and their ceremonies. He religionized everything finally into an ethical monotheism and preserved it immortally in a Book and, with his pedagogical instinct, made his holy God the World's Educator. Thus, the Hebrew, his God, his religion and his Book stand together as the Biblical contribution to the learning and the pedagogy of the human race.

The method adopted for the perpetuation of his first fruits is inherently the best. God, Home and the Torah are the three classic and organic units. Education in the Bible begins with obedience to parents, centers in reverence for God and ends in the discipline and consecration of life. Israel laid his greatest burden on the home as the educator of the race, and sanctioned the fifth commandment as its divine guarantee of perpetuity. From early morning until nightfall the day brought its lessons and warnings, its prayers and its sacrifices. Daily and insistently the instruction revolved about the love of God and His choice and training of Israel for his divinely set and priestly-charactered mission. "Out of heaven He made thee to hear His voice that He might instruct thee. Upon earth He showed thee His great fire and thou heardest His words out of the midst of the fire. And because He loved thy fathers, therefore He chose their seed after them and brought thee out in His sight with His mighty power out of Egypt. Know, therefore, this day and consider it in thy heart that the Lord is God in the Heaven above and upon the Earth beneath. There is none else. Thou shalt keep, therefore, His statutes and His commandments which I command thee this day that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord, thy God, giveth thee forever." (Deut. IV, 36-40). Love God and do His commandments, for this is the whole duty of man. Religious training, then is for personal and social righteousness. To know God is to be conscious of His existence and of our relation to Him.

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To know God is to do right. To do right is to be pious. Piety is learning. The knowledge of God is for the consecration of life. "Know God in order to live godly," this is the purpose of Education in the Bible. Know God, not for the intellectual satisfaction involved, but in order to love Him! Love Him, not for the mere discharge of emotional energy but that you may live! Live, not for a mere satisfaction of the instinct for existence, but in order that you may consecrate it! In other words, **Religious Culture** is the educational ideal of the Bible.

III.

What was the Standard of General Culture in the Biblical Era?

What do we know of the level of culture in the Biblical Era? What subjects were taught the children in the home or the adults in the professional schools or in the Synagogues? A curriculum is out of the question. Something besides religion must have been taught in a history of fifteen hundred years. Josephus is proud to say that Jewish education was so superior to the Greek or Roman, in that it was both theoretical and practical. I can understand that the "theoretical" would include a knowledge of religion, of the parts of the history as it developed, a training in ethical duty, in the holidays and in reading Hebrew. But the "practical" must have been more than a participation in the sacrificial system. Ecclesiastes said "Whatever thy hand findeth to do, do it with all thy might;" we would be using a cheap homiletics to make this bolster a plea for industrial education. However, there was training in war. All over twenty years must have served some apprenticeship and profited by its physical training.

II Sam. I, 8, has the training of the men of Judah in the use of the bow.

Strong as are the words against sloth and idleness, yet the Greek conception finds no clear enunciation until the beginning of the Maccabean era.

Music was certainly taught to the upper classes. The traveling prophets in Samuel's day no less than the priests in connection with the temple of Solomon and of those who returned under Ezra were teachers of music, though their music was essentially for worship. (I Chr. XXV, 8b; II Chr. XVII, 1; Prov. XXV, 5).

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Nor do we know of the sciences which were taught. The Hebrew displayed no aptitude in the gathering and collating of scientific data. Some priests may have known something of medicine, hygiene, astronomy, but we do not know of science as subjects of education. Toy, in his notes on "The Book of Proverbs," p. 531 suspects that the words, Chapter XXX, 18 and 19,

"Three things are beyond my ken
And four I do not understand
The way of the vulture in the air.
The way of a serpent over a rock.
The way of a ship on the high sea
And the way of a man with a woman,"

are lessons in natural history and physics. So the words, wisdom, intelligence, knowledge, doctrines, counsel, understanding, guidance, Torah, teaching, sagacity, discretion, the way, often finely drawn in the Bible, may represent crude divisions of general cultures.

Was writing taught? We touch debatable ground.* We may not be far from wrong in allowing a fairly common accomplishment in this direction before the Exile. Words and scenes about writing occur in every page of the Scripture. In Genesis XXXVIII, 18, Juda's signet ring must have been lettered. Judges VIII, 14 reveals a young man putting down in the writing the names of the princes of Succoth. In Judges V, 14 we find the words שֵׁבֶט סֹפֵר "the stylos of the scribe." The administrative system of judges and elders under Moses and for many years later implies the supposition that they could keep record of names, dates and facts. Deut. XX speaks of שְׂטָרִים sub-military officers, who kept the register of those who served in the army. I Chr. II speaks of Jabez—the home of writing. Deut. XXIV treats of writing a bill of divorce, while the Mezuza calls for writing. "Thou shalt write them upon the door-posts," "Upon the tablets of thy heart," "the two tablets of stone" call for a familiarity with the art of writing. In II Sam. VIII, 7; II Sam. XX, 5; I Chr. XVIII, 16; I Chr. XXIV, 6; I Kings IV, 3, and II Kings

See Hasting's Dictionary of the Bible; vol. IV on "Writing."

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XIX, 22, occur the names of Sheva, Shebua, Shaphan, Shimaya, Savya, Elisaref and Ahii as scribes under David and Solomon. Psalm CIX and Proverbs XXX, 11-31 are alphabetic acrostics. How comes it that Amos and Micah, two of the greatest prophets who came from the masses spoke such classical Hebrew, and that Amos, the dresser of sycamores was the first to put his sermons to writing? The Bible itself is incontestable proof that the people had the literary instinct and passion for self expression in stately language.

Jeremiah XXXVI, 18 uses the word ink. From II Kings XX, 20 and later referred to in II Chr. XXXII, 30 we learn of the great conduit built in the days of Hezekiah, and its inscription now deciphered, is living testimony to the knowledge of writing in the eighth century, B. C.

Yet the Bible is only a remnant of a great literature which the writers must have had for reference? Out of the Bible we draw the proof of the one-time existence of smaller tracts, codes, histories, epics and dirges. There existed

"The Book of Yashar" (II Sam. I, 18):

"The Wars of Jehovah" (Num. XXI, 24).

"The Book of the Covenant" (Ex. XX, 20-23).

"The Little Book of the Covenant" (Ex. XXXIV).

"The Holiness Code" (Levit. XVII-XXVI).

"Collections of Dirges" (Amos V, 2; Jer. XLVIII, 36; II Chr. XXXV, 25).

"Collections of Genealogies by the prophets Shemaiyah and Iddo." (II Chr. XII, 15; XIII, 22).

Were these tracts and booklets written for private circulation? Were they text-books on religion and history?

Does not Numbers V, 11-23 indicate a separate tract on "The Law of Jealousy?"

May Exodus XXXIV not have been a catechism in Religion? The existence of so much writing before the Exile compels us to the belief that writing was not the exclusive possession of the priests and Levites.

Whether natural history, music and writing were only taught to the upper classes will never be definitely known. One thing is certain; after the return from the Exile and for a century

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thereafter so general was education that Ecclesiastes could say in sarcasm, and with truth, "Of the making of books there is no end." (Eccl. XII, 12). When we consider this question in connection with the further query, "How or where was instruction imparted?" the probability of a wide and general culture becomes a certainty in post-exilic days. Ancient Israel had no schools in our sense of the word. The phrase "schools of prophets" (I Sam. X) means rather a guild or brotherhood than a fixed place of instruction. Instruction was mostly oral and given in the home. The Levites, scattered throughout the length and breadth of the land, came into close contact with the people and, doubtless, served as the pioneer missionaries. The prophets in their peripatetic wanderings made every spot a platform, a temporary school for public instruction. The perch of the temple was often used; and here and there, we infer that the wide open places (Prov. I, 20) and cross-roads, furnished favorable meeting grounds for the sages and their pupils.

But the birth of the Synagogue was the greatest educational factor in Jewish history after the prophets' voice was hushed. The word "Midrash" appearing twice in II Chron. XII, 22 and XXIV, 27 cannot mean school but commentary. The institution known as the "be rab" or "bet rabban" (house of the teacher) or as the "be safra" or "bet sefer" (house of the book) is supposed to have been originated by Ezra and his Great Assembly which provided a public school in Jerusalem to secure the Education of fatherless boys of the age of sixteen years and upward. (Jewish Ency., Vol. XII, p. 37). The growth of the synagogue was so rapid that by the second century B. C. E. there was scarcely a town which had not at least one synagogue. There was no conflict between the Temple and the Synagogue. They flourished side by side, performing complementary functions. The Temple was for sacrifice and worship; the latter for instruction. The former had a certain aloofness; the essential nature of the latter was democratic. It was the "People's Institute." The Synagogue was the public high school where the Law was read and expounded, where prayer and praises were offered. In the latter the services were conducted by the elders and the priests, while the instruction was in the hands of the laity, the sages. In addition to the popularizing

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of knowledge in the Synagogues, the private homes were also turned into wells of instruction so that Jose ben Joezer of Zeredah could say truly, "Let thy house be a meeting-place for the wise; sit amidst the dust of their feet and drink their words with thirst." Everywhere, little bands of men grouped themselves together for instruction in the law and in higher studies, offering the earliest form of study circles. By the Maccabean Era, elementary education was accessible to all, so that we can appreciate the conclusion of Wellhausen, "Whoever could not read was no true Jew," (Isr. u. Jud. Gesch., 159). With the Maccabean Era, the synagogue felt the impress of Greek philosophy. When Jew met Greek, it was a clash of Jewish against Greek pedagogy, religious versus secular culture. Both ideals are dominant in the modern Educational Ideal. The problem of the future is the task of harmonizing them.

IV.

How and by Whom was Religious Education Imparted?

By whom was this exalted ideal of religious culture developed? The teachers in the Bible are (a) the parents, (b) the Levites, priests, psalmists, (c) the prophets, (d) the scribes, (e) the sages.

(a) The parents are the first teachers (Ps. CXXVII, 3; CXXVIII, 3). They follow a curriculum born out of a rich fund of domestic experience, tradition and love. We can follow the babe as it was washed in water, salted and swaddled (Ezek. XVI, 4); how, if wealthy, it was turned over to nurses (Gen. XXIV, 59); how, if a boy, it was entered into the covenant of Israel on its eighth day and was named. (Luke I, 59; II, 21). The fortieth day called for an offering in his name, while the girl's was brought on her eightieth day (Lev. XII). Then the babe was weaned at a family feast (Gen. XXI, 8, and I Sam. I, 24), during all of which time the full stamp of the loving parental soul was being impressed upon it.

What can express the duty and method of parental education so clearly as these words, "Thou shalt teach them diligently unto thy children and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up?" And what can express the abso-

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lute duty of the child so succinctly as the classic fifth commandment and its law of reward? Surely the entire Sh'ma, the great Ten Words, the holidays, the forms and meanings of sacrifices, the choice of Israel, God's love, protection and promises to him are the most essential elements in the earliest education of the child. Doubtless, too, the children were deeply impressed by their visit to the Temple to hear the reading of Deuteronomy by the King (Deut. XXXVI, 10-12).

The strongest religious influence was the personality of the parents and the atmosphere of the home. The instinct of imitation fashions the sights, sounds and hourly experiences into habits and modes of conduct. If to the parent, the command "Ye shall be perfect as the Lord your God is perfect" is the "*Imitatio Dei*," to the child his hourly home-life brings the law of "*Imitatio Parentis*" (Gen. XIII, 1, and Deut. II, 26).

No days furnish more favorable occasions for parental instruction than do the holidays. Here the parent has his opportunity. Home-ceremonies arouse the curiosity of children and win from them numerous questions. And the parent is to welcome such interest and inquiry and never say "Wait until you are older before I can explain to you the Exodus from Egypt or the Giving of the Law." Your welcoming the inquiry calls for your exercise of pedagogical common-sense. Fit your answers to the needs and mental capacities of your children. Exodus XII, 26 presents such a recitation-hour during the Passover service. "And it shall come to pass, when your children shall say unto you, what mean ye by this service, then shall ye say, 'It is the sacrifice of the Lord's Passover.'" So in XIII, 8, "And thou shalt show thy son in that day, saying, 'This is done because of that which the Lord did unto me when I came forth from Egypt.'" So in verse 14 and Deut. VI, 20 shall the children be thus trained to consider themselves as part of this people and to feel the responsibility thereof.

The parents must seize the symbols as valuable pedagogic pegs. For the Passover (Ex. XIII, 9 and 16), "Shall be for a sign unto thee upon thy hand and for memorial between thine eyes." So the Sh'ma adds the lesson, "Thou shalt bind them as a sign upon thy hand and they shall be as frontlets between thy eyes."

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The frequent recurrence of these phrases indicates their use and their function in the home-training.

These symbols teach through the avenue of the eye; yet it is the heart "whence flow the issues of life" (Prov. IV, 23) and upon which is lavished all the wealth of care. The law is to be "loved with all your heart and soul." The child must recognize the equal authority of father and mother and its very highest obligation of obedience. "My son, keep thy father's commandment, and forsake not the law of thy mother." (Prov. VI, 20). But this duty ought to be a heart-duty and an unforgettable duty. "Bind them continually upon thy heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee. When thou wakest, it shall talk with thee." (Prov. VI, 21). Surely, the influence of the mother must have been immeasurably great. In addition to the religious training, she taught her girls weaving and spinning (Ex. XXXV, 25) and the domestic rounds of accomplishment of those days. A mother's instruction is still preserved for us in Prov. XXXI, "The words of King Lemuel, the prophesy which his mother taught him," and the description of the ideal woman is a tribute to his own mother and to Jewish womanhood in general. Doubtless, she also taught prayers. Deut. XXVI preserves two prayers for us. Isaiah says, "What availeth me the multitude of your prayers?" What those prayers were we know not. The word "Amen" abounds so very frequently and must have been the usual close of prayers in the early days. We find "Amen" used in Num. V, 22; Deut. V, 15; XXVII, a dozen times; Neh. VIII 6; Ps. CVI; Chr. XVI, 36; Ps. XLI, 14; LXXXIX, 53, as liturgical formula; and it presupposes the existence of short prayers with the "Amen" as its conclusion. Its ironical use in Jer. XXVIII, 6, and recurrence in Kings 1, 36 and Neh. V, 13 as an emphatic expression of assent only argues the widespread use of the word "Amen."

The instruction was oral, and if attention and good behavior were not secured, the rod was brought into frequent use. The boys and girls of the Bible days were not "spoiled." Absolute obedience was the prime essential duty of childhood. If the child cursed his father or mother, (Deut. XXVII, 16; Ex. XXI, 15; Lev. XX, 9) death was pronounced upon him. Death is the

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penalty for smiting a parent (Ex. XXI, 15), while "he that setteth light by his father or his mother" is pronounced accursed," (Deut. XXVII, 16). If the child was incorrigible a "ben sorer umorer," and had refused persistently to obey his parents, he was to be brought by his parents and publicly arraigned before the elders of the city and stoned to death. (Deut. XX, 18-21). This is the real origin of the Juvenile Court, but with an unmitigated severity. Yet it must be remembered that the parent had not, as in Rome, the power of life and death over his son. When insubordination became intolerable, he could not take the law into his own hands; he must appeal to the decision of an impartial tribunal. That this punishment of the incorrigible could not have been of frequent occurrence even in the Bible Era is clear from Prov. XXX, 17, where disobedience to parents is cited as a thing which brings a man to a bad end, not as a thing punished by death.

When the parents could afford it, they would entrust the further and higher education of their children to priests, Levites (Deut. XXXI, 9; Joshua IX, 34) or tutors (II Kings X, 1), which, during and after the Exile, was a very common practice.

(b) Our knowledge of the educational function of the Levite, priest and psalmist leaves very much to be desired, and yet they must have been strong factors in moulding the religious life of ancient Israel. It is a pity that we cannot know in how close a contact they came with the home, the parent, the child. I am inclined to say that their educational work must have been less direct upon the child and the home but more direct upon the community as a community. I shall omit all consideration of Biblical criticism on the indefiniteness of the position and relation of Levite to priest, and of the exaggerated opposition between priest and prophet. I feel that an institution like the priesthood whose function became the acknowledged missionary ideal of a people must have wielded a tremendous force for good and for learning. Aside from the purely ecclesiastical labors of the Levite and priest, such as carrying the ark of the covenant, presiding over sacrifices and worship, acting as doorkeepers and pronouncing the benedictions, they were administrators, guardians and teachers of the law.

"They show Jacob Thy Judgments
And Israel Thy Law."—(Deut. XXXIII, 8).

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In Jeremiah viii, 8, theirs is the power to decide in accordance with the principles of "the law of which they are the guardians." In II Kings XVII, 27 the priest is the educator. In Jeremiah XVIII we read "The law shall not perish from the priest nor counsel from the wise." Haggai II is told by God to consult the priests. Supervision of leprosy is in their hands (Deut. XXIV, 8); they are to address the hosts as they go forth to battle (Deut. XX, 26); they are to be consulted in difficult law-suits (Deut. XVII, 8) and see to the preservation of the laws (Deut. XVII, 18 and V, 26). In the reform work under Jehosaphat the leaders are priests (II Chr. XVIII). In Leviticus X, 10 we read "They teach the law of leprosy." And in Micah III, 11 the priests are scolded for "teaching for hire," "while the prophets divine for money." Nehemiah VIII recognizes the priests and Levites as the actual and practical expounders of the Law. That two great prophets, Jeremiah the preacher of Individualism and Ezekiel the exponent of Solidarity were also priests, adds immeasurably to the stature of the ideal priesthood. This ideal priesthood is stated exquisitely in Malachi II who, after rebuking "the priests who despise My name," says:

"The Law of truth was in his mouth,
And iniquity was not found on his lips,
He walked with Me in peace and equity,
And did turn many away from sin.
For the priests' lips should keep knowledge,
And they should seek the law at his mouth,
For he is the messenger of the Lord of hosts."

We are most anxious to know how the priests exercised these educational functions so that they could turn many from sin, and how many sought wisdom from their lips. At any rate, enough proof has been brought forth to show that by the period of the Exile the priests represented the purely ritual and intellectual phases of worship and religion. Naturally, then, they were the conservators of the status and dignity of the religious life; and their main appeal was to tradition, sentiment and the inviolable sanctities of the Godlike institutions.

But is this all that can be said of them? Were they only sticklers for the cold majesty of the law, ceremonial or judicial?

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Had they nothing to do with the Psalms, those sweet intimate dialogues of the soul with God? Prophetic teachings abound in the Psalms; can it be that the priests were unaffected by them, failed to appreciate and appropriate them? The Psalms are full of reference to worship, ritual, prayer, feast, sacrifice, sin and Temple, all of which represent priestly activity so that much of the composition may be attributed to priests or guilds of priests. Nor should it be forgotten that the last Psalms were completed when the voice of the prophet could no longer be heard in the land.

For a thorough appreciation of the "Priestly element in the Old Testament" refer to foot note. The Psalter is a Book of Prayer, a Book of Praise and a Manual of Personal Communion with God. The late Professor Harper* puts these questions with reference to the composition and nature of the Psalter, "Could a priestly system including as its climax a hymnal breathing a devotion so rich, be wholly formal and mechanical, devoid of life and of spiritual power? Could such a hymnal have owed its origin to a body of priests who were strangers to the spiritual and altogether slaves of the formal?" Can we, now, answer these questions: What was the educational function of the priest in his many-sided capacity? What feelings and ideas were stirred in the people as they saw the white-robed priest officiating in bloody sacrifice? Did the worshipper construe the sacrifices symbolically? Was there a deepening of the sense of sin, a sincere craving for pardon, a closer drawing to the heart of God? Were the people educated through the priestly performances? Did the constantly repeated ceremonies have any ethical effect? In what sense was the Temple a laboratory for developing character and for purifying the communion of the individual with God? Was the meaning of life heightened by the knowledge of the law? Did the habitual doing of the ceremony or its constant sight have a pedagogic value? Did the reading of the Psalms familiarize them with the Psalm of Life? Was the appeal altogether to the nation and not to the individual? Was worship not a powerful tie, a union and a communion of mutual interests, a strengthening of

*"The Priestly Element in the Old Testament" (Ch. XIX), Prof. W. R. Harper, Chicago, 1905.

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the ideal of the people? Was not the home thereby influenced when for sacrifice it had a Psalter where religion was more inward? And thus construed, did the many-sided, educating priest not keep alive the missionary idea of Israel as a Kingdom of Priests and a holy people?

The priest, for this is my conclusion on this subject, was (1) the teacher of the majesty and the holiness of God and of the means in sacrifice and in prayer whereby man might draw near God. (2) He was the teacher of God's specific law whereby man is to learn to lead the holy and priestly life. (3) He taught not by the hortatory, objective method of the prophet or the sage. His influence was the subjective according as each worshipper interpreted the symbol, the ceremony and the psalm. (4) He taught by emphasis upon the necessity and integrity of tradition. His appeal was not so much to the conscience as to the feelings; not to the imagination but to the emotions. He stood as the exponent of tradition, the life-blood of continuity and of the spiritual experience called Faith.

(c) The prophets as educators ought to form a series of monographs, and I can only give a few cursory sentiments as to their power and function in the educational life. "The school of the prophets," in the technical sense, took its rise in the days of Samuel.

These prophets were wandering revivalists, enthusiasts and singers, and they did but scant credit to the great masters who followed them. They formed schools and guilds and located themselves in Ramah (I S XIX, 18), Gilgal (II K IV, 38), Bethel (II K II, 3), Jericho (II K II, 5), and in Gibeah and Mt. Ephraim. They traveled from place to place creating what might be called "Circuit Preaching." They taught music (II Chr. XXIII, 13), studied the history of early days and composed songs for special occasions (I S X, 5, 6, 10; XIII, 23; XIX, 18; I Chr. XXV, 8). We cannot speak with much definiteness about their labors; yet their value lay in the fact that they made possible the emergence of the majestic figures of Samuel, Nathan, Gad, Elijah and Elisha, to be followed by Isaiah, Jeremiah and Ezekiel and the minor prophets, the lordliest band of teachers which any age has yet produced.

Prophecy was an educational movement which Israel called

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out of his own heart for his own direction, instruction, purification and enlargement. Like no other force, it has stirred the conscience with its direct, though blunt appeal. It stripped off all pretence and precedent. Prophecy was the force that always said: "Thou art the man!" Prophecy was the force of opposition for progress' sake; the force of protest for purity's sake. It read out of the book of universal experience the laws for particular situations. It had vision, grasp, enthusiasm, faith, power, holiness.

The prophets graduated from no school but took their credentials from God. Wherever men were, there was their message. Where unrighteousness lurked, there was their platform. Kings and queens, rich and poor, aye, the whole nation went to school to them. They inaugurated compulsory education for prince and public. Now they thunder like Elijah and Amos; now they plead like Hosea and Jeremiah. Now they are poets and mystics; and again they argue as cold moralists. But one thing above all, they speak in no abstract manner. The people all know what they are driving at. They lay down a proposition, or a series of self-evident truths. They bring illustrations from Egypt and Assyria, from Babylonia and Persia. They find vocabulary and symbolism in court and camp, in farm and altar. They speak out of the fullness of their hearts; they neither apologize nor await agreement. Conscious that they are in agreement with God and His truth, they think not of physical or material success. In the enthusiasm of their cause and in their indifference to popularity they never lose their sanity.

They are eloquent exponents of religious culture. They believe in the training of the mind; but the highest knowledge is of the existence of God, of His relation to humanity, of men's duties to one another. They admire nature, but nature is but God's theatre of daily revelation. They know history, but the comings and goings of nations and of kingdoms are but the means whereby God educates the race. Theirs, too, is an appreciation of beauty, but beauty of form, of style, of image is but incidental to the "beauty of holiness." Nor do they look askance at strength, but they do insist, "Let not the wise glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches, but let him who will boast, boast of this, that he understandeth and

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knoweth Me," etc. (Jeremiah IX, 23 and 24). Their philosophy is the philosophy of Life; for they say to you and to me:

"What does the Lord require of thee?"

But to do justly, and to love mercy

And to walk humbly with thy God."

(Micah VI.)

No platform or book stands between them and their listeners. They carry their school with them wherever they go. They aim to touch the conscience. They are not guided so much by what is, as by what ought to be. They protest and scold in order to purify and make religion more inward, more personal, more righteous. The dignity of the individual conscience is as powerful an ideal to them as the majesty of God. They know of the filthiness of sin but they would have their pupils realize this truth in all its implications. They know the necessity of ceremony but they would have man go direct to God for forgiveness. They educate by appeals to the history of the past, by present circumstances and by the future, sure to follow. They know the law of progress, and the inevitable result of immorality, idolatry, hypocrisy and injustice. They represent the ideal of the Orator. They speak not for rhetoric's sake, but as the spokesmen of God. They speak because they must, nor do they hesitate to create a literary vehicle to present adequately their message. Who will ever be able to estimate justly the educational power of the Hebrew prophets from Moses to Malachi?

The prophets built upon the foundation laid by Moses, the first and the greatest of prophets. Moses' educational work covers the whole field of personal, domestic, social and national life. He is the pedagogue par excellence. The tables of stone with five commandments on each, suggests that Moses may have advisedly hit upon a method of most quickly impressing great truths upon the mind. The pentad form suggests at once the five fingers of the hand. Are we going too far in hinting that this same scheme may have been the form in which, from the earliest times, Israel's popular laws were taught? (See Kent's *Heroes and Crises of Early Hebrew Tradition*, p. 193). But his greatest educational asset was his own matchless personality. He taught by the power of tremendous and impressive example. Moses was an

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educator, by the grace of God, large in vision and deep in sympathy, of inexhaustible patience and unexampled resourcefulness. Moses was an educator, idealist of the highest order but the sanest, soundest, practical teacher the world has known. Moses was an educator who fed his people according to their needs and mental capacities. He was an educator who knew his people intimately, understood their frailties no less than their strength and led them slowly but securely to the great, distant purpose he had in mind. Moses was an educator of the highest moral integrity, yet never self-righteous; of the widest culture, yet never self-opinated; conscious of his mission and leadership, yet never consumed by the lust for power and profit. Moses was an educator who, familiar with Egyptian lore, rejected all the gods of Egypt, and posited as the Source of all knowledge, the Author of all Being, the Fountain of all Life and the Inspiration of all morality, the One, only and alone Jehovah, holy, loving, compassionate, righteous, wise, the Father and Teacher of the race. He was an educator who saw the necessity of such holy ideal for the training of a people and the absolute necessity of religion for the development of its life and destiny. He taught them, that the national ideal must be a patterning after the God-ideal, unmarred by intermediary and selfish idols. He taught that the best place for the cultivation and perpetuity of that doctrine was the home—and that the best teachers were father and mother, and that the best law thereof was the child's happy and implicit obedience. He made the entire machinery of education, administration, philanthropy, worship, agriculture, revolve as spokes in the hub of religious education for the moral and spiritual life of the nation.

Moses was an educator who saw God face to face. He set his people face to face with the Truth for forty years and thus fashioned a nation. After his death on Mt. Nebo, the mountain of prophecy, his name became a household inspiration, passing down in enhanced affection from father to son unto the thousandth generation.

(d) The work of the psalmists and the prophets might have been lost to the world were it not for another class of educators, called the Scribes. We hear of the scribes long before the sixth century B. C. E., but mostly serving as secretaries or chroniclers.

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Ezra, the prince of scribes (Ezra VII, 6), gave them their new function. They formed guilds (I Chr. II, 55; I Chr. XXV, 8). Nehemiah called them "M'binim," and they certainly were the literati of the period. They were a class by themselves and were largely recruited from the priests and Levites. They were the best trained and educated men in their day. The times gave birth to their new energies. The prophet's voice was growing weaker, and a new era was at hand. The work of Nehemiah, the reformer, paved the way for Ezra, the ecclesiastic. Ezra tells us, VI, 10, "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." The eighth to tenth chapters of the book of Nehemiah present to our view the great educational feature of that epoch, the promulgation and formal adoption of a new guide. This formal adoption of the Law took place at a public assembly of all the people and it was in the same method of procedure that the Deuteronomic Code was accepted. The Law was read aloud in the hearing of all. Thirteen Levites explained the text. The people understood it all and wept. A deep sense of sin brought the people to their knees. A solemn covenant was entered into by all to observe the Law, and it was signed by the people's representatives. A people had willingly, publicly adopted a new Magna Charta.

Educationally, what did this mean? Ezra, standing on the raised platform, had the largest School in our history. All Israel sat at his feet. Henceforth, **the new teacher had a great text-book.** The multiplication of this book, thus preserving in unity the history, the prophets and the Psalms (current up to that day) was made possible by the Scribes. Thus it happened that copies of the Law and of the nation's hymn-book came into more general use; and thus families obtained possession of them.

The birth of the Synagogue added immeasurably to the popularization of knowledge. The Exile proved that the Temple and its sacrificial altar were not wholly indispensable. Psalm LXXIV proves the existence of many Synagogues during the Exile; yet if this Psalm happens to be post-exilic the constant references to bodies of men coming to Ezekiel (VIII, 1; XIV, XXXIII) for instruction carries the belief that the people were not homeless during the Exile. At any rate, the return of the people to Jerusalem

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found the Temple again the center of the sacrificial system but along side of it flourished the Synagogue. Wherever a few Jews settled who wished to study the Law a Synagogue was organized. Thus were supplied the religious needs of the many Jews scattered in many lands who were unable to make frequent visits to Jerusalem. The Synagogue was a place for communal prayer and for study, more democratic and closer to the heart of the people than the Temple. It was in the Synagogue that the people's religious consciousness and unity could be expressed and maintained apart from the Temple. I have not the time to enter into the new Prayer book which grew out of the requirements of the Synagogue in course of time. The tremendous educational significance of the Synagogue can be seen from the sayings of Simon the Just (300 B. C.) "Our fathers have taught us three things, to be cautious in judging, to train many scholars and to set a fence about the Law."

The educational significance of the Synagogue, then, in connection with the Scribe becomes apparent. It was through Ezra and the Scribes that the Jew became in the words of Mohammed: "The People of the Book." The growth of the Synagogues compelled an ever-increasing multiplication of copies of the Law; and the reaction of this upon the homes can be seen at a glance. As the Scriptures became more popular, the demand for teachers was more insistent. "The community as a whole became more unselfishly interested in it than in the official hierarchy; the people began to raise apt teachers out of its own ranks." (Montefiore HIB. Lectures p. 395). The Rabbis, Schools of Pharisees and the Talmudic Era are children of this pregnant Educational Era.

The Psalm-Book, the Prayer-Book, the Law-Book became domesticated and were a more satisfying means of religious aspiration than sacrifice and Temple. The Synagogue democratized religion. It individualized religion; and the latter gained in depth, inwardness and clarity. The Synagogue was alive. There was no sterility there, and its religion expressed itself in many ways. This same age saw the last of the Psalmist, and the books of Ruth and Jonah came into the canon. The scribe as an educator is the preserver and multiplier of the literary means of educa-

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tion. He was a purely literary man. Most of the Bible in its final touches shows his marks. He collated, revised, interpolated, copied, and edited. He was the arbiter of literary taste.

(e) Now let us consider for a moment a fifth class of men, to whom the word "teacher" in its specific modern meaning would apply with more justice than to any of the preceding groups. The time was ripe for teachers. The phrase "teacher as the scholar" occurs in I Chr. XXV, 8b. These men are called the scholars "Chachamim," the wisemen, the sages; and their ideas, principles and literary productions were framed in the Book of Proverbs, Job, Ecclesiastes, and Ben Sirach (though the last named is not found in the Bible). The varied group of educators whom we have reviewed made their appeal to tradition, emotion, conscience; but the sages were the first to ask for the recognition of common sense and the approval of the intellect. They represented beauty of culture, per se, yet in no wise depreciating the necessity and the prior claim of religious culture. It may truthfully be said that they came closest to the hearts of the parents and the children.

The calm of philosophy requires a state of political tranquillity for its successful development. Such an age intervened between the post-Nehemian age and the time when the danger of seductive Hellenism drew near. This was the time for reflection and cold moralism. It was the fittest time for systematic instruction, not for the spasmodic teaching of prophet and psalmist. The sage knew the message of the home, the priest, the psalmist, the prophet and the scribe. He was a product of all these forces. Thus, he found his material in their messages. He was the popularizer in homely and sententious words of the religion of the day. He came to the level of the masses and brought learning direct to their doorsteps. It was the task of the sage to bring the minds of the people into sympathy with the prophets. Much of his teaching is utilitarian and prudential wisdom. Not held down to any one book they could rely upon their native tact and talent. They were not burdened by a calling from on high; they did not need to scold and oppose. They were familiar with history and literature; and they could find ready illustrations in daily experiences. They were familiar with the popular wisdom, its proverbs and gnomes, and built upon these a

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more stately philosophy. They were moralists, but never degenerated into sophists. They invariably threw their maxims into parallelistic forms so as to have them more easily fixed in popular memory. Ben Sirach (XXXVIII, 24, XXXIX) assumes the existence of systematic instruction, in which the study of literature played an important part. So in Proverbs XII, 17-21, V, 13, we divine something of a school organization. Ben Sirach teaches in his epilogue,

"Draw near to me, ye unlearned,
And lodge in the house of instruction."

What did they teach in these houses of instruction or in the broad open spaces or private homes? It should be observed that they followed all their predecessors in taking a healthy and sane view of life. Life is a gift from God and yet life is a discipline.

Family life comes in for special consideration. "Their ideal of family life is high; monogamy is assumed, parents are the responsible guides of their children and entitled to obedience and respect. Woman is spoken of as wife, mother and housewife. She is a power in the house, capable of making home happy or miserable. She has not only housekeeping capacity, but also broad wisdom. Her position is as high as any accorded her in ancient life." (Toy's Proverbs, Int. Crit. Com. XII). Parents are the first teachers (Prov. I, 8; IV, 1-4; VI, 20). They advise parents to study their children carefully, watch their play and activities so as to be able to shape their character. (Prov. XX, 2). The child's nature should be studied (Prov. XX, 6), nor need the correcting rod be withheld (Prov. XIII, 1, 8, 24; XIX, 18). After the parents have done their duty it is well to send their children to professional teachers (Prov. V, 13) whose words are a fountain of life (Prov. XIII, 14), and whose greatest joy is the pupil's progress.

In general and specific terms the sages counsel the need of chastity, diligence, sobriety, prudence, honesty, justice, loyalty to the poor, generosity to enemies, capacity for friendship, the systematic avoidance of anger, sloth, malice, folly, perjury and theft, and in all things to follow the law of God, which is Wisdom, the essence of Religion. This law was the Will of God. The law was alive. It was a personal possession, a personal joy, a lov-

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ing link between God and man. It had become spiritualized into a passion, called Wisdom. Blessed were its teachers and their profession. So exalted had this teachership risen that it expressed itself in the warmth and glow of Daniel's phrase, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But, thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased." (Daniel XII, 3 and 4).

The only seemingly discordant note in the Wisdom Literature, to the joyous optimism of the sage, is struck by Ecclesiastes and Job. These two are lonely, solitary figures, yet never despairing. Proverbs and Ben Sirach contain disconnected and practical reflections and observations. Job and Ecclesiastes are philosophers. The former two consider the general question as to what is good and right in life and practice. The two latter inquire as to the Chief Good. Yet all four build their message on, and reach their conclusions in, God as the source and guarantee of all life, religion and happiness. Ecclesiastes and Job may suffer momentary doubt, but never do they lodge in agnosticism or despair.

God-consciousness is the underlying dynamic and inspiring phrase which combines the wisdom of the sage with the righteousness of the prophet; the culture of the scribe with the faith of the priest and the love of the parent. Each age grasped a new method, placed a new stress, emphasized a new principle of the fundamental God-consciousness in and for the nation. Yet this is the link which binds home and Torah, Temple and Synagogue. This is the sun that floods them all with divine light. It is the interpretive principle in our history. Each age grasped an aspect of this progressive truth. But the God-consciousness was not at an end in itself. Its aim was the pursuit and promise and pledge of a godly and consecrated life. To achieve this great end is the purpose of Religious Culture. To attain it parents, priests, prophets, scribes and sages have given themselves to the formation of its curriculum in 1500 years. It is our educational ideal. The testimony of the Bible is that this is the diploma of the Jew's teachership in the world.

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V.

Methods and Principles Applicable To-day.

What are the principles and methods of education in our Bible which admit of modern application? Here we must be on our guard. Well defined and scientific principles do not exist in the Bible. It is stupid to attempt to translate psychological words like spirit, soul, mind, flesh and heart from our Bible into modern technical terminology. It is foolish to inject William James into Jeremiah. What we can do is, by following the course of historical development of religious culture in the Biblical Era, to frame a few propositions wherein all agree.

Were I, then, asked "What is the moral of fifteen hundred years of Biblical education?" I should embody the same in these truths:

(a) Every child is educable and has an inherent right to the knowledge and love of God.

(b) Every child is entitled to the rich heritage of his fathers as it has been progressively harvested.

(c) The knowledge of God as it has been enunciated, amplified and lived out in history is for the ennoblement and consecration of life.

(d) Knowledge of God and Consecration of Life are not two separate but two complementary aspects of one truth.

(e) The attainment of this truth as Religious Culture is the Educational Ideal of Scriptures.

(f) Such religious culture is essentially domestic.

(g) In this culture, roughly speaking, parents, priests, prophets, scribes and sages have emphasized the ingredients of obedience, emotion, conscience, art and intellect.

(h) Religious Culture does not mean the rejection but the assimilation of other cultures.

Accepting these fundamental propositions, there follow these principles and methods as answers to the question, "How can we best attain the fullness of Religious Culture?"

(1) Religious Culture is primarily home-made and home-grown. Its most natural soil is the soil of domesticity. All are agreed that the home is the best place, and the parent the best teacher of life's ideal. There is no need to dilate on this self-evi-

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dent fact. Whatever other nations and races may have said and done, the Biblical Era has its unanimous verdict on the beauty, utility and duty of domestic training. Here the child gathers its first impressions of religion. Here imagination is stirred, emotion aroused, conscience quickened and habit formed. Here are living and daily examples to be imitated, and here, God comes into the child-consciousness. The home, doing its full duty, leaves no room for a Religious School, save as it is included in other necessary and professional schools for extra-domestic instruction. The Religious School is a modern growth, and is simply a confession of a parental inefficiency in this matter. Be it said, however, that were the Biblical teachers conscious of local conditions in this century of transition, they would advise additional and supplementary schools, not to compete with, but to complete the natural functions of parental teachership.

(2) In the home and in the Religious School we need the emphasis upon faith and loyalty. The parent was helped by the priest. Childhood needs the blossom of faith and the bloom of loyalty. Childhood believes, and faith, aided by fertile imagination, is its working intellect. Its faith fills its little universe with personalities; they exist for the child and have reality for it. Teachers must appeal to its strong faith, give it content and stability, and fill it with the moving Presence of God. The child has a reservoir of emotion. When the priests came, they filled the home with tangible objects about which their faith could be entwined. Prayer, ceremonial, holiday, sacrifice, temple, these were their food. Children to-day need this same food, properly administered.

But the real purpose of this faith and feeling is for the strengthening of tradition. Only the stupid will sneer at tradition. The student knows that tradition is the life-blood of institutions and families. A traditionless home is anaemic. Tradition is the possibility of progress, the conservation of faith and feeling, of memories and heroism and tragedies of the past. Israel glories in his traditions. Loyalty to, and pride in them, is the lesson of Biblical education. Not too early can we begin to teach this to our children. This is the keynote of Jewish Consciousness. One great conviction ties us forever to the Abraham who heard God's voice thirty-seven centuries ago.

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Incidentally, this explains why we Jews do not require the specific training in religion in the public schools. A religious training that is not spun on the loom of tradition is already threadbare. Tradition is weak in Christian homes, Christian Sunday schools, and in our public schools. Therefore, I am urgent that this idea of tradition, woven in faith and emotion, shall be steadily insisted upon in the home, in the school and in the pulpit. The Bible and our whole history and our religious institutionalism offer splendid and inspiring characters and incidents to give content and direction to it. That reason, and that primarily, justifies the retention of Hebrew in our curricula and in our Synagogal worship.

(3) An excessive harping on this string may produce an ethical discord. The officialism of the priest is sure to meet the rebuke of the courageous prophet. Emotion unchained and undirected, faith degenerating into blind credulity, tradition losing itself in a blatant Chauvinism or a stereotyped Kaddish-loyalty are to be deplored. Thus, home and religious school should be especially concerned that religious culture should work conscience into the life of faith. Ceremonialism does not argue sincerity; nor does religiousness mean character. "Wash ye, make yourselves clean," is the moral bill of health. We must teach religion as a part of life. We must show that a child no less than a man cannot be morally bad and religiously good at the same time. We must make religion stand for personal purity, and put conviction into our traditions. We must be Jews; but we must know why we sponsor these teachings. We must acquire the courage to do right, to condemn wrong; and, at the same time, to put our faith into our deed. Our religion must point our duties to our fellow men and make God more real to us. The Bible and our subsequent history present magnificent examples of the prophetic ideal. The heroism of the prophet matches the heroism of the priest. Religious culture which is bereft of a strong sense of duty and of courage to be righteous is utterly devoid of virility.

(4) Oral instruction is not sufficient in itself to completely fulfill the demands of love, faith and conscience. The scribe preserved law, psalmody and prophecy in a written Torah, and since then the teacher had a text-book. The learning of the ages must

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be crystallized and preserved. This can become an authoritative guide, if it bear the impress of divine inspiration. When the Torah came, education by text-book was Jewishly justified. Home and School are fortunate in possessing the preserved treasures of Israel's heroic past. They can have no better means for the cultivation of the religious spirit than a ceaseless love for the Bible, an abiding loyalty to it, a hearty compliance with its laws and a systematic reading of its pages. If the home and the Religious School hold to this task the reading of the Bible in the public school need not be our request. Its literary value, its moral emphasis, its spiritual message can be ours at mother's knee. We, alas, do not handle our Bible; and much of our loving obedience, faith and conscience lack the ballast of consistency, courage and conviction because of this failure of reenforcement in the home and school. The spirit of the scribe is dormant in us. And if the complaint is true that Jews are not devouring Jewish literature, the reason thereof croucheth at our doors. The art of literature was once a strong Jewish passion.

(5) Religious culture will not suffer if it receives breadth. It ought to include intellectual stimulus and the joys of wider outlooks and higher mental reaches. The sage saw real life, and its lessons were not lost on him. His intellectual grasp of the situation and his wider reading did not land him in doubt or agnosticism. Our religious culture need not fear, then, the warm breath of other cultures.

If home and Religious School bring to children and pupils the seriousness, yet the joy of life; its discipline with its rewards; if they encourage clear thinking on the problems of sorrow, suffering and death, with sane and healthy appreciation of others' problems; religious culture will profit thereby. The lesson of the sage is worthy of our most mature consideration.

The methods receiving the recommendations of the Bible educators for this training of obedience, tradition, character, study and intellect, are:

(1) Imitation: A child is a born mimic. Most of his mental development is what has become habituated by imitation. Set the child the best examples in your personalities as teachers or parents, and in the splendid literature at your command! Home and history are the best guides.

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(2) Interest: A child will quickest absorb what interests him most. This principle of Bain has the testimony of centuries behind it. Arouse the child's interest in holidays and institutions so that it will instinctively ask questions. The asking of a question is a chord upon which a wise teacher will at once play. Constantly the question is put by the child: "What means this service?"

(3) Symbols: The teaching through symbol grips the child's interest. It creates a picture. Through sight or sound, the image and its attendant lesson becomes fixed in the child's mind. The moral will find the picture accompanying it; the picture will call up the moral. The Bible sets up stone and pillars as memorials. The Passover institution and the sacrificial system, and the constant reminders that these lessons be bound as sign upon their hands and as frontlets between their eyes, are evidences of teaching by symbol. The offering of "first fruits" taught the child to dedicate a portion of his possessions to God. In other words, before a child is ready to grasp the deep things in God's word, he is learning the lessons of prayer, devotion, reverence, gratitude and filial affection.

(4) Study the child's nature. Every wise parent knows the difference in temperaments, endowments and natures of children. "Train up a child according to its nature, and when it is old it will not depart therefrom;" "Even a child makes himself known by his deeds (play) whether he will be good or bad," are familiar sayings of the sages.

(5) Feed the child according to its ability to digest. It cannot appreciate the message of the sage unless it has first felt the throb of the prophet, nor will it understand the prophet unless the priestly fount of faith has first been opened.

(6) Repetition is recommended. It makes memory possible. It forms habit. The Hebrew says "Thou shalt teach them diligently." The Hebrew word שנה means to teach by repetition through constant digging. Parallelism was used to fix an idea in the mind; acrostics had a similar saving grace. A people which has no text-book and feeds on tradition must rely on memory, sharpened through ages of repetition.

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(7) Story and Song. The Hebrew parent was a splendid story teller. He had the gift of the short story. There are no biographies like those presented in the Bible to appeal to the imagination, to arouse the emotions and to urge towards righteousness and holiness. With the aid of song and poetry such as our Biblical parents must have employed to fix things in the mind, we have the greatest educational force in religious training of the child-mind.

(8) Text-book education is less direct than oral. The power thereof depends mostly on the ability of the teacher. Teach rather through concrete objects than through theories and abstractions.

(9) Make the child recognize your authority. Teach by kindness; while exercising unwavering firmness and you will rarely need to be severe. Ideas must be drilled in by repetition and often sink in by rebuke. Under all circumstances, obedience is the sine qua non of the educative process. The parents taught by commands.

(10) Above all else, your own personality as a living and concrete illustration of your abiding faith, your spotless integrity, your literary honesty, your sympathetic philosophy will be the finest example of the power of God in you for the cultivation of the religious spirit in others.

VI.

The Message of Biblical Education.

I can now sum up, briefly, the message which the Educational Ideal has for our age. Religion is a natural need of the soul and demands cultivation. The time has past for apologizing for the birth, growth and flowering of the spirit that thirsteth for the living God and His righteousness. Religion is the glow of God in childhood, and becomes the consecration and guarantee of national perpetuity.

While religious culture may find its final flowering elsewhere, its true, natural and best garden is in the home. A religionless home is a misfortune. A religionless nation is bloodless. A religionless education is one-sided. The State must see that the edu-

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cational agency of the home is not superseded. The State is made up of families; and there the affections and sentiments of individuals receive their hearty support. There life receives its dower and its consecration, and there the State renews itself.

Truth, beauty and goodness are the ideals of science, art and ethics. Religion posits God as the Source of truth, beauty and goodness. It harmonizes, it sanctifies them all to human endeavors. It says to these ideals, "Blessed be ye in the name of God. We bless you from the house of God."

RABBINICAL ERA.

JEWISH EDUCATION IN THE RABBINICAL ERA.

By WILLIAM ROSENAU.

The Rabbinical Era.

That Israel is a wonderful people is not by any means a novel observation. It has been time and again uttered and penned with good reason, not only by its friends, but also by its enemies. For does not its history prove an eloquent witness? Cradled in the Orient thousands of years ago, with naught but barbarism as its environment, and scattered over the face of the globe for well nigh nineteen centuries, with proscription and persecution as its lot, Israel was never without buoyant hope, noble aspiration, and godly idealism. In mankind's struggle upward it proved itself the master-builder. Because dowered with the moral and religious talent, it did not lose its interest, and did not sacrifice its co-operation in any one of the manifold activities making for a better and higher humanity. Would not any other people, subjected to a lot similar to that which Israel endured, have long ere this despaired and passed out of existence? If the Israel of Biblical days deserves to be called wonderful, on account of its survival in the face of obstacles, struggles and vicissitudes, the Israel living in dispersion is more wonderful by far. The student cannot help but notice, that, despite the pressure put upon dispersed Israel from without, its life within constantly expanded, so that it not only did not fall behind, but even kept abreast with, and was often in advance of other peoples in general culture, as well as in religious and moral thought.

It is needless to enter into details in support of this claim. "He that runs may read." We are in possession of text-books on Jewish history, the perusal of which proves conclusively Israel's

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many-sided and growing activity at all times. Nor is the proof of Israel's numerous contributions to civilization the purpose of the present paper. That, with which we are concerned now and here, is the consideration of the part Israel has taken from the close of the Biblical Canon to the beginning of the Mendelssohnian period, in the development of pedagogy. While pedagogy was not reduced among Jews to a science in the modern acceptance of the term, yet proper intellectual and spiritual guidance and development received at the hands of Jews careful and undivided attention. It has been shown by the author of the previous paper, that in the Biblical period education was an important discipline in our people's polity. No sentiment expressed by ancient teacher lends firmer conviction to this contention than the words "Thou shalt teach them diligently unto thy children." (1) Nor can sight be lost of the fact, that various methods of education were well known to and practiced among our Biblical ancestors. Taking into account, that the Jews of the Rabbinical era ever built upon the teachings and the traditions of the Bible, and sought to further among themselves the talent and the mission of their forebears, it may with justice be inferred, that education as such, together with other cultural disciplines, was not only not neglected, but actually promoted throughout the Diaspora. In fact, it is not asserting too much, when the remark is made, that Jews, more than others, were the educators of the world. Pedagogy was their natural vocation. That, which they failed to give to the world along the lines of the natural sciences and the arts, was more than equalized by their earnest and unmitigated endeavors in the field of education.

That the Jew had manifested marked pedagogical genius and skill in the course of his career, is not generally known. Few are the text-books dealing with the history of education, which mention the Jew's activity in this direction. This circumstance is by no means surprising, when we bear in mind, that the Jew is only now beginning to be properly presented and understood, and, that the literature on the Jew as educator, is by no means any more extensive than the study of the Jew carried on from other specific points of view. In fact, the literature in modern languages on the subject in question is extremely meager. We can point to no exhaustive treatise in English. The only material avail-

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able in English is an article on "Education," and another on "Pedagogy," in the Jewish Encyclopedia, while in German three treatises stand forth from amidst a number of brochures. I refer to "The History of Training and Instruction Among the Israelites," by B. Strassburger, "The History of Education Among Jews," by M. Guedeman, and "The Method of Jewish Religious Instruction," by S. Maybaum. The thorough and exact acquaintance with the principles and methods of Jewish education in vogue in the Rabbinical era must remain, therefore, for the present at least, the privileged accomplishment of those, who have mastered the dialects in which the Talmudic and post-Talmudic literatures have been written.

The Talmudic writings are indeed replete with valuable thoughts on education not found collected in any one definite book, but scattered, as in the case of the Bible, over a wide range; while among the post-Talmudic writings are found pedagogical treatises like "The Training of the Intellect," by Hai Gaon (938-1038); "The Book of the Pious," by Rabbi Jehudah, the Pious, (1166-1217); "The Healing of Souls," by Joseph Aknin, (1160-1226); "The Balances of Righteousness," by Abraham Chasdal, (1240); "The Silver Dish," by Joseph Epobl, (1250); a treatise entitled "The Study of the Law," in the Mishnah Torah of Moses Maimonides, (1135-1204); "The Statutes of the Law," giving the educational theories of the thirteenth century; and parts of the Shulchan Arukh, by Joseph Caro (1488-1575).

In giving here, on account of the limited space at our disposal what can be at best a mere digest of rabbinical pedagogy, we feel constrained to indicate first and foremost, the value which the rabbis of old set upon education. Holding that "the moral order of the universe depends on the breath of school children," (2) they laid down the maxim, "the study of the law is the paramount religious duty." (3) Hence, "one is forbidden to dwell in a city in which there is no teacher;" (4) and in the assignment of causes which led to the ruination of Israel's state, it is remarked, that "Jerusalem was destroyed because of the neglect of the children's instruction." (5) Even for the sake "of the rebuilding of the temple, education was not to be set aside." (6) And every father was exhorted to pay close attention to the spiritual development of his child, for "everyone who taught his son the Law was regarded

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as though he himself received the Law from Mt. Sinai." (7) Although the educational burden rested upon the father, the mother was not exempt from it. The ignorance of her off-spring resulted in the mother's shame, since it was held, that "it is the merit of women to enroll their sons and daughters at school." (8) With sentiments like these prevailing among the rabbis, we can understand why they should have admonished the people "to train many disciples." (9) In fact, the duty of making knowledge an universal possession had its origin, not simply in the worth of education, but also in the desire to see God emulated. With a quaintness peculiar to Israel's sages, the Rabbis asked the question, "what does God do in the fourth hour of the day?"; (10) and they replied, at such time, "God sits and teaches the younger pupils."

That schools in great abundance should have come into existence in Jewry wheresoever residing, during the Rabbinical period of our history, is, therefore, not at all astonishing. The schools bore various names. A school was called either "the house of assembly," "house of research," or "house of the Rabbi." The head of the school was called "Rab," "the master," while in Sora and Pumbeditha, where prominent academies once flourished, he was designated "Gaon," "the excellent one." The teachers in the faculties of a school were known as "'Haberim," "the associates," or "'Ha'hmmim," "the wise." And pupils were termed "Talmide 'Ha'hmmim," "disciples of the wise." Tracing the history of the rabbinical schools back to their beginnings, we find such flourishing in Jerusalem already two centuries before the disintegration of the Jewish state. "The men of the great Synagogue," "the school of the Scribes," and the "Synhedrin," should be mentioned in this connection, for their function was, as is well known, the transmission of Jewish tradition in its exactness from generation to generation. In the year 80 B. C. Simon ben Shetach founded schools in larger communities, of which afterwards, the schools of Hillel and Shamai became types; while in 63 C. E. schools for younger children were founded by Joshua ben Gamla. It was, however, with the year 70 C. E. when the national life, with its Temple service, came to a close, that the activity of Jews in the establishment of schools became markedly pronounced. Jochanan ben Sakkai, having appeared before the Roman Emperor with a plea for mercy, established an influential seat of learning at Jab-

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neh, not far from the Holy City. From time to time, new academies arose in Palestine and in Babylonia, where, as at all times, the Jew was made a welcome sojourner. In Palestine we have in addition to Jabneh, the schools of Bene-Berak, Lydda, (the Deopolis of the Romans), Caesarea, Sefforis, Beth Shearim, Achbara, Tiberias and Kefar-Aziz; in Babylonia we have the schools of Neharden, Mechuzah, Shechanzib, Nisibis, Sora and Pumbaditha, which closed its doors in 1040 C. E.; and in more recent times of the Rabbinical era, the 'Heder and Yeshibah of every Jewish community. Originally, the schools were often located in humble dwellings in the heart of the towns, but were for the most part situated in the suburbs of the city, so as to free pupils from the temptation of distraction. The class rooms, to use a modern term, were so arranged, that the pupils formed a semi-circle five and six rows deep, around the teacher, who sat upon an elevated chair, while they sat on the floor, as in the earlier times, or on benches, as in the later centuries. Attention was paid to the number of pupils in charge of one instructor. In the majority of instances a teacher was appointed for every class of twenty-five students. If the number increased from twenty-five to forty, an assistant was appointed who had to attend the instruction of the teacher in order to review the lessons with the pupils. Whenever the number of pupils reached fifty, the appointment of an additional regular teacher was deemed essential.

A boy's education began as soon as he knew how to speak, his father then being obliged to teach him the declaration: "the law that Moses commanded us, is the heritage of the congregation of Jacob," (11) and "Hear O Israel, the Lord our God, the Lord is One." The age for entering school was fixed at six years. Earlier enrollment was discouraged. The observation was made, that "he who sends his son to school, before the latter is six years old, runs after him, but does not overtake him," (12) which signified, "that while the father may be anxious to develop his boy, his boy, because of insufficient physical and mental strength, will decline."

Instruction was given every day, and during a part of every evening; Sabbath, however, being set aside only for review. In addition to Sabbaths, the two months, Adar and Ellul, called "the months of Assembly," were in the schools of Sora and Pum-

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baditha, also employed for review.

The curriculum was carefully mapped out. The foundation of all instruction was reading. At six years of age the pupil was introduced into the Scriptures, the study of which began with the Book of Leviticus, because of its emphasis of purity and holiness. The Mishnah was taught to the boy when he reached his tenth year, and the Talmud when he became fifteen. (13) In the translation of texts, what is now called the Hamiltonian method was used (James Hamilton, 1769-1831), and consists of teaching language by observations made in reading and not of the study of grammatical rules. The text-book used in history was the "Seder Olam," the chronology of the world, while from time to time, the Midrashim, the Biblical commentaries of the Rabbis, the Codes and the Kabbalistic literature, (like the Zohar, Sefer Yezirah and others) were added to the curriculum. In addition to the religious knowledge obtained from the foregoing works, considerable secular knowledge was imparted, but, of course, only incidentally. The latter included geometry, astronomy, the natural sciences, anatomy and medicine. Grammar, too, was not neglected, although it was pursued with exactness and seriousness only from the time that Jews came in contact with Arabs, and were under the influence of Arabic grammarians.

The practical in education was always considered more important than the theoretical. Consider such sayings as: "Without wisdom there is no religion, as without religion there is no wisdom," (14) "not study but practice is the principal duty"; (15) "he that reads and studies, but does not practice, remains ignorant." (16)

In the scheme of Rabbinical education gradual progression was deemed desirable. In the early days the student had to learn at least one Biblical verse a day, for the teacher was in the habit of saying to the pupil upon coming to school: "Tell me thy verse."

For subserving the ends, which education has in view, the method of instruction in vogue in the Rabbinical schools is highly interesting, because unique in character. It proceeded by question and answer. The teacher would propound a query which frequently led to almost interminable discussion. While the subject primarily concerned itself with the exposition of the Biblical or Talmudic law, many and various themes, by no means religious in

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character, were often introduced and treated more or less exhaustively in consequence of the association of ideas. The object in view was always the full unfolding of the mental and moral faculties. Memory and reason were carefully developed; reverence and love, faithfully cultivated. In the course of the discursive method referred to, the instruction oft became direct and didactic, especially in the citation of a fixed law or tradition; or it partook of the illustration of a principle by means of story, legend or allegory. The former bears the technical name "Halachah," "law," and the latter "Aggadah," "narrative," or "allegory." An example of Halachah is such a principle as, "every one is presumed to be innocent until proved guilty." And a specimen Aggadah is the following story told in one of the tracts of the Talmud. It is narrated, that at the time of the revolution under Hadrian, the study of the Law was prohibited, and Akibah, one of the teachers at that time addressed a contemporary as follows: "A fox went to the brink of a river and noticed, on looking into the water, that the fishes swam nervously to and fro." "Of what are you afraid?" asked the fox. "Of the nets of the fishermen," was the reply of the fishes. Thereupon the fox said, "Come upon the dry land, and we shall live together peaceably." The fish answered, "Not without cause do people call you the slyest of animals. Your counsel is ridiculous. If we are not safe in the water, which gives us life, why should we go where our sojourn would be sure to result in death." The point emphasized in this story is plain. It indicates, that as the life of the fish depends upon the water, so the life of Israel depends upon the study of the Law.

In treating the method of instruction, attention must needs be directed to the dialectics employed in the Rabbinical schools, because of which the powers of analysis and reasoning among our forefathers became exceptionally acute. In the earlier days, the laws of logic in vogue among the Greeks, were not known to the Jews, but in their stead, Jews used certain principles of argumentation by means of which they arrived at countless justifiable conclusions and cultivated the mind. Hillel was the first to promulgate these principles by arranging them into a category of seven rules:

1. The inference from a less to a more rigorous case and vice versa.

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2. The inference based on analogy of language.
3. A law deduced from one Scriptural verse.
4. A law deduced from two Scriptural verses.
5. An inference based upon the relationship of general and particular terms.
6. An analogy drawn from another verse of the Bible.
7. An explanation based upon the context of a verse.

In addition to these seven hermeneutical principles of Hillel, increased by Rabbi Ishmael to thirteen, and later by Rabbi Eleazar to thirty-two, a process of reasoning known as "Extension and Limitation," attaching special importance to particles of the Hebrew language used in the scriptures, was developed by a certain Rabbi Nahum, and the celebrated Rabbi Akibah; and another system known as that of "Juxtaposition," purporting to show that a law is often explained by a passage either preceding or following in the Biblical text, was also frequently called into service, in order to arrive at the significance and intent of an established and transmitted institution.

Because all the instruction, except that in the Bible, was supposed to be oral, so as to properly discriminate between the scriptural or written law, and the traditional or oral law, numerous aids to the memory were invented. Thus, for example, terms and phrases were formed out of the initials of separate words, and names were given to treatises or their constituent chapters oft taken from their opening passages.

Brevity and conciseness in instruction met with commendation. Hence the warning that "one should always teach his pupil in the shortest possible way." Repetition as leading to thoroughness, too, was counselled. He who repeated a lesson a hundred times was not presumed to know the lesson as well as the one who repeated it a hundred and one times. Of a certain Rabbi it is told that "he repeated a teaching four hundred times." (17)

While in the main the method remained the same throughout the centuries, the character of the instruction reflected to a great extent the influences to which Jews were exposed at various times. They could not help but be molded, through Alexandrian Jews, by Greek educational ideals, in the days of Philo; by Arabic tendencies during their sojourn with the Moors; and by the stagnating scholasticism and lassitude of the Church in Eu-

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rope during the Middle Ages. The more recent 'Heder with its lack of system, its narrow scope, its absence of division into classes, its instruction by personal attention bestowed upon pupils in rotation, is the result rather of the medieval spirit, than of the educational ideals native to the Jews. If a trace of the genuine Jewish education existed at all during the Middle Ages,—and to be more specific,—just before the birth of Mendelssohn, that trace was to be found in the Yeshibah, where treatises of the Talmud with their commentaries were seriously studied and grammatical researches made, and where was to be met the "Baki" well versed in Talmudic law, and the "Harif" dowered with the keen analytical sense.

In the Rabbinical schools, the status of the teacher was a dignified one. The help of a teacher was considered indispensable for every man. Although the self-instructed was worthy of commendation, he, who was taught by a teacher was considered more thorough. The people were told "to learn from scholars rather than from books." (18). Whereas the teacher was highly necessary, in the proper acquirement of knowledge, wisdom had to be exercised in his choice. The teacher had to possess personality. Although it is not deemed advisable "to look at the flask but what is in it," (19) because there is many a new flask with old wine, and "many an old flask that has not even new wine," a teacher, to do effective work, had to be forty years of age; for, "he that learns from young people is like one who eats sour grapes, and drinks wine from the vat, whereas, he who learns from the old is like one who eats ripe grapes and drinks seasoned wine." (20) The Rabbis do not forget to accentuate the need of the teacher's professional fitness. He must be thoroughly qualified intellectually, so as always to be ready with the proper answer. A caution in point is: "If one asks of thee a question, do not stammer, but reply without hesitation." (21) In fact, the more experienced the teacher, the more desirable he was considered. The Latin maxim "*docendo discimus*" finds an echo in the Rabbi's confession to the effect, "I have learned much from my teachers, more from my associates, and most from my pupils." (22) The teacher had to evince also the proper temperament. He had to be cheerful, kind and patient. He was admonished to be meek like Hillel, and warned not to be irritable like Shamai, (23) for "the irritable is

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not fit to teach." (24) The teacher had to be above favoritism. Because Moses is supposed to have declared, that he himself worked for Israel gratuitously, every teacher must devote himself to his calling with unselfish motives. The teacher was expected to be modest, no matter how profound his erudition, for "as water, milk and wine are preserved only in earthen vessels, so the words of the law endure only with him who is modest." (25)

However, over and above the professional fitness was the moral fitness. "Not every man was worthy to teach." "He who drank a fourth of a measure of wine could not instruct." (26) "Before seeking to improve others the candidate for teaching was told to eradicate his own faults." "Every disciple who was not inwardly as clean as outwardly, was said to amount to naught." (27) "The Ark of the Covenant was overlaid with gold within and without."

Nor did the Rabbis forget to specify the need of the teacher's social qualification. Said they: "the youth, the unmarried or one divorced from his wife shall not teach." "The ideal teacher is he, who indulges in audible study; pronounces distinctly; possesses understanding and discernment of the heart, awe, reverence, meekness, cheerfulness; who ministers to sages; associates with colleagues; discusses with disciples; is sedate; knows the Scriptures and the Mishnah; engages but little in business; indulges moderately in intercourse with the world, in pleasure, in sleep, in conversation and in laughter; who is patient and kind; trusts the wise; shows resignation in chastisement; knows his station, rejoices in his portion; puts a fence to his words; claims no merit for himself; is beloved; loves God, mankind, righteousness, rectitude and reproof; flees from honor; boasts not of his learning; and delights not in giving decisions; bears his neighbor's yoke; judges him favorably; and leads him to truth and peace; is calm in his study; asks and answers; listens and adds; learns in order to teach and to practice; makes wise his own teacher; pays attention to every teacher's discourse; and reports a teaching on the authority of him who is responsible for it." (28)

As it was considered an advantage for the pupil to enjoy the guidance of a teacher, this advantage was very much more precious, if he came under the influence of many and various teachers. He, who learned the law from only one instructor, was not

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looked upon as having enjoyed the blessing of education to its fullest extent. And while speaking of the number and variety of teachers, it was well for one to employ, reference should be made to the fact, that the teachers in the Rabbinical schools were often given to specialization. There were those who were more particularly prepared for Biblical instruction, and, on the other hand, those, who devoted themselves altogether to the teaching of the Mishnah and Talmud. (29) Despite the wider range of knowledge, which the secondary school-teacher, whose province lay in Mishnah and Talmud, had to possess, the work of the elementary teacher was considered more gratifying. "He who teaches a child was compared to him that writes upon clean paper, while he who teaches the old is compared to him that writes on blotted paper. (30)

Whatever the specific province of the teacher may have been, he was always granted academic freedom for the expression of his personal views.

Teachers could also be suspended, but only "on account of their faulty instruction or their ignorance." (31) The people were, however, warned against "dismissing an elementary teacher endowed with sufficient knowledge, for one whose knowledge is more extensive, but who, because of his rank, may prove proud and negligent." (32)

In the Rabbinical schools the teaching staff was masculine throughout. Women were not eligible for appointment. (33)

The compensation of teachers, for services rendered their pupils, differed in the many centuries of the period of which we are treating. Because of the maxim "do not make of the Law a crown for self aggrandizement, or a spade with which to dig," (34) and because of that other saying, "he who makes use of the crown of the Law is destroyed," (35) teachers were not paid in the earlier days, but plied a trade for self-support. In the course of time, teachers, provided they had no means of livelihood, were supported from the tithe given to the poor. Eventually, however, the teacher's remuneration consisted of presents bestowed upon him, a practice which found authority in the Talmudic saying, "he who brings gifts to the wise man, is as if he had offered the first fruits to God." (36)

As the teacher was made the subject of careful scrutiny, 

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that no one except the fittest could instruct, so too, the pupil was carefully studied in the light of his general and specific needs. Child-nature was a province, to the examination of which, marked attention was bestowed in the Rabbinical scheme of education. The Biblical principle "train the lad in the way he should go," (37) was never abandoned. In order that the pupil might become a credit to his teacher and his school, he had to possess a number of very important qualifications. He had to be self-reliant for "the bashful person cannot learn." (38) He had to seek information by questions, in order that the subjects taught him should be properly understood. He had to persevere, for "everyone who studies and forgets, is like a woman who bears children and buries them." (39) He had to be modest for "if thou hast learned much, do not consider it to thy credit, because for this purpose thou wast created;" (40) "learning is permanent only with the meek;" (41) and "everyone, who studies privately, will be sure to win fame in time." (42)

The difference in the aptitudes of pupils was not ignored. Pupils were likened to "the sponge, the funnel, the strainer and the sieve. The sponge sucks up everything. The funnel allows things taken in to pass out. The strainer lets the wine pass and retains the lees. The sieve lets the bran pass and collects the fine flour." (43) Another observation on the difference in pupils runs thus: "there are four kinds of disciples, one is quick to understand, and quick to forget; another is slow to understand, and slow to forget; a third is quick to understand and slow to forget; and a fourth is slow to understand and quick to forget." (44)

Poverty in pupils was not considered a hindrance to their education. Apart from the support given them frequently by teachers, the poor were considered as giving greater promise of success by virtue of their need, than such who were better conditioned. It was therefore remarked, "be careful of the poor, for from them comes the law." (45)

Inasmuch as the pupil was carefully studied from every point of view, by the Rabbis, it is but natural, that the backward pupil should have received their attention. A pupil was regarded backward who had attended a school from three to five years without making progress. In such instance the transfer of the pupil to another school was recommended, for the failure of the pupil was

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not ascribed so much to the natural lack of aptitude in the child, as to the likelihood, that the teacher had not shown the pupil sufficient sympathy, (46) or, that the teacher in his instruction was devoid of systematic presentation.

As the teaching staff consisted of men, so the student body consisted for the most part of boys. Girls did not receive equal opportunities of education with their brothers. Their instruction did not extend into Talmudic literature, but ended with the Bible. They were, however, in the earlier days, taught Greek, because Greek was looked upon as one of the finer accomplishments.

The time set aside for study had to be conscientiously utilized. The pupil was advised not to say "I shall learn when I have time, as later on he might not have the time;" (47) and "if thou neglectest the law, many hindrances may arise to prevent thy study." (48) The pupil was warned "not to absent himself from school even for a single hour," (49) for "the day is short, the work is great." (50)

Prizes were awarded to the most meritorious pupils. Rabbi Jehuda ha-Nassi is reported to have given honey to his successful elementary pupils.

Provision was also made for vacations. These were given on fast days, the eves of Sabbaths and holidays, for three days before the Feast of Weeks, 'Hhanukah week, the fifteenth of Ab and Shebat.

The discipline of the school was good. It grew out of the healthful atmosphere favoring the instruction. It was but seldom that the proper point of contact between teacher and pupil was not established. The teacher was accorded the pupil's profound respect, for he was told: "that the fear for his teacher had to be like the fear for God," (51) and "that one's father is responsible for one's life in this world, whereas one's teacher giving him knowledge, is responsible for one's life in the world to come." (52) Everyone who disputed his teacher was regarded as one who disputed Providence. (53)

As respect had to be shown to the teacher by his pupil; so the teacher was likewise enjoined to pay the proper regard to his disciple. The admonition "let the fear for thy teacher be like the fear for God," had the companion warning,—“let the honor of thy disciple be as dear to thee as thine own.” (54)

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Corporal punishment was not looked upon with favor. Whenever it was necessary to administer such, the pupil could be chastised only with a strap. (55) In the case of grown pupils, however, corporal punishment was discountenanced, because their self-defense could easily have led to blows inflicted upon the teacher.

Before closing, we shall quote some of the rules of guidance for instruction laid down by a few of the teachers of the Middle Ages, who devoted themselves to the solution of the educational problem.

Hai Gaon remarks in his "Training of the Intellect," "Train children with gentleness. Make every sacrifice to purchase books for them, and to engage for them a teacher. Reward the teacher generously, for whatever you give the teacher you give your own child."

Rabbi Jehudah, the Pious, in his "Book of The Pious," says among other valuable things: "Boys and girls should not play together. No one should punish children in anger. Children are like their parents, even in the acquirement of knowledge. Children should not receive lessons too difficult for them. In the selection of a vocation for his son, the parent should consider the son's talent. Even girls one should instruct in the leading principles of religion. A father should not teach his own children, but should engage a teacher. Interruption in instruction should not be countenanced. What one teacher has forbidden his pupils, another should not allow them. One should not entrust children to an inefficient teacher. Well-behaved and incorrigible children should not be taught together. Exceptionally apt children should receive a special teacher. A teacher should never ask questions of a stuttering pupil in the presence of his school-mates. Questions should be put to the stuttering either in writing or orally after the school mates have left."

Joseph Aknin in his "Healing of Souls" advises, that the teacher should know his subject; should practice what he teaches: teach gratuitously; treat pupils as though they were his own children; perform all of his pedagogical duties conscientiously; and should always consider the ability of his pupils, Joseph Aknin regards the following subjects as a necessary curriculum for the educated man: writing, reading, the Bible, the Talmud, poetry, logic, philosophy, arithmetic, geometry, astronomy, mechanics, the nat-

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ural sciences, music, medicine and metaphysics.

Reviewing in thought this outline of Jewish education in vogue in the Rabbinical era, we must needs recognize, that while many principles advocated by our sages are antiquated, a goodly number, to which they gave expression, despite their age, are thoroughly modern. It seems indeed as though some of the newer departures along pedagogical lines, of which we hear so much to-day, have been anticipated by the scholars whose sphere of activity lay either in the Oriental academies or in the Jewish schools of medieval Europe. It is well nigh certain, that, with the application of the methods of Rabbinical education, we could produce in our day men, each one of whom would deserve to be called, because of reasoning power, "a butting ram," like Rabbi Akibah, or, "the acute" like Rabbi Jehudah Bar Jecheskel who, though dead these many centuries, will shine on "like the stars, forever and ever."

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THE MODERN ERA.

THE MODERN ERA.

By ABRAM SIMON.

A complete history of Jewish Education in the Modern Era awaits the fuller gathering of scattered material and the development of educational methods still in their formative state. Yet enough is at our disposal to write a connected story by relating it to the larger and contiguous fields of Jewish Emancipation, Reform and Orthodoxy, and the Development of Hebrew Literature.

(1)

The Pre-Mendelssohnian Era.

Concerning the eminent services of Jews to the progress of civilization, Lecky wrote : "While all around them were groveling in the darkness of besotted ignorance, while juggling miracles and lying relics were the themes on which almost all Europe were expatiating, while the intellect of Christendom had sunk into a deadly torpor, in which all love of inquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith." (1) Along side this quotation let me present a contrasting picture. Naphtali Herz Wessely, one of the most distinguished friends of Mendelssohn, wrote—"They are ignorant of the rules of Hebrew, of the beauty of its diction and its poetry. Much less are they acquainted with the languages of the people among whom they live; some can neither read nor write them. The construction of the globe, the events of history and the principles of civil law, of natural and scientific philoso-

(1) History of Rationalism, p. 282, Vol. 1.

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phy, are altogether hidden things to them. They are not properly acquainted with the fundamental principles of their faith, nor are they taught morality or psychology in their schools. (1) (2) What a contrast between the picture painted by a Christian of the Jew in the Middle Ages, and the one drawn by a Jew of the intellectual degradation of his people in the beginning of the eighteenth century!

However true may be the sketch presented by Wessely, there is always one redeeming feature. There was always someone studying somewhere at all times in Israel. Love of learning, however narrow it may have become, never wanted disciples. Political proscription, social degradation, the deification of the Talmud and the use of a jargon, left their educational imprint on the Jew. A dead level of ritual uniformity marked the Jewish culture of the period. Recoiling within himself, he tabooed all secular books, language and studies. Driven from contact with the outer world, he found his only solace in poring over his religion, and in a slavish study of the Talmud. The People of the Book was lost in a book. The Bible itself had sunk into a place of secondary importance, known largely through its Talmudic quotations. The Talmud-Tora (the public school for the poor), and the 'Heder, (a private venture) were the elementary schools for the learning of Hebrew reading, the Five Books of Moses, the Books of Esther and Lamentations and the Rashi Commentary. This type of school abounded throughout Europe. Boys from six to thirteen studied there. At the age of thirteen, the boys were Bar Mitzvah and allowed themselves three months for the study of their special "portion" which they read from the Scroll. This was the youth's graduation into the higher or secondary school called the "Yeshibah." In this latter school he gained a familiarity with the Talmud, its commentaries and the Schulchan Aruch. It was a general practice for the higher

(1) "Hebrew Review," London, 1859.

(2) It is interesting to note also that Johannes Buxtorf, a noted Christian Hebraist, in his *Synagoga Judaica*, "dast 1st, Juden Schul" Basel, 1643, in Ch. III, tells "Wie die Juden ihre Junge Kinder auferziehen zur Gottesfurcht," in "How the Jews Rear Their Children in the 'Fear of God.'"

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students to visit various "Yeshiboth." A student thus stocked with learning was a most acceptable son-in-law. The traveling student found lodgment everywhere. Private purses were invariably open to support him. He had the additional pleasure of a Communal dinner when a certain tractate of the Talmud was begun or finished. Moneyless, he traveled from city to city to slake his thirst. He carried out to the letter the idea of the poverty-student "Eat bread with salt, drink water by measure, sleep on the hard ground, lead a life of denial and busy yourself with learning." (Pirke Aboth VI 4.)

In 1753 something of a system was slowly coming to light. At a conference of the Community of Nickolsburg, where the Land-Rabbiner had his seat, certain communities were ordered to support their quota of students. All the higher schools were to begin their study of the one tractate of the Talmud at the same time, so that the itinerant student lost nothing. A Head Master, (Rosh Yeshibah) was chosen to rule for one year. Before him the student appeared for examination every six months, but the weekly quiz was given on Fridays by the local teacher. A traveling truant officer came to see if the student was industrious.

Discipline in all these schools was unknown. The rod was the teacher's method of securing order. A droning, monotonous sing-song by teacher and pupil in varying degrees of loudness added to the demoralization of the discipline. Classification of pupils was scarcely known. Individual attention was, of course, impossible; when one pupil recited, the others read to themselves audibly. Of course, wealthier families could afford their own private teacher.

No system of religious instruction was offered to the girls. They learned by absorption. Countless opportunities in the home were utilized for gathering the fundamental elements of the religious and ritualistic life. A vast deal of woman's literature was developed in that era, containing not only Biblical and Mid-raschic material, but stories of Jewish history, fables, romances, ethical manuals, dramas like the Sale of Joseph, and the Battle of David and Goliath, Arabian Nights, and fables from the age of the Troubadours. Girls found most reflection, instruction and amusement in songs about the Torah, in a "Ma-ase-Buch" con-

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taining legends, romances and travel-talk; in the very popular "Ze-ena-Urena" with its quaint homiletic lore, known as the Deutsch Chumseh; and in various prosaic and poetic translations of the Prayer Book. All these books were written in the prevailing language of the "Jüdisch-Deutsch." The publication by Dr. Kaufmann of "Memorien der Glückel von Hameln" compels us to revise our former opinions of the utter religious educational neglect of the girls, at least so far as Hamburg and other German cities are concerned. Glückel's piety was doubtless characteristic of most Jewesses of her era. She did not lay claim to an education. Her Memoirs are written in Hebrew characters, though her language is the current Judisch-Deutsch. "Her father had his children instructed both in things heavenly and in things worldly." She knew enough Hebrew to read her daily prayers, and it is most likely that she went to a "Heder." There is no doubt that Glückel, like her sisters elsewhere, read on the Sabbath the various lectures on the Pentateuchal sections, together with some of the edifying literature just before noted. (1). It is, therefore, no matter of surprise that, when the eighteenth century saw a revival of Jewish culture, the women were the first to emerge into the new light, though several of them were dazed and crazed by it. (2).

II.

The Eighteenth and Nineteenth Centuries.

The political and cultural emancipation of the Jew led directly to his emancipation from the old educational methods and curriculum. To Moses Mendelssohn belongs the lion's share of credit for this achievement. With the best of Hebrew learning which a Bar Mitzvah lad could boast of, this traveling student reached Berlin in 1743, to become the pupil of Rabbi Frankel. In a few years he mastered the secular

(1) For literature for the girls and women, see B. Strassburger, "Geschichte der Erziehung," p. 175. P. F. Frankl "Erbauungslecture unserer Altvorderen" essay appearing in "Monatsschrift" XXXIV, p. 145.

(2) Abrahams' "Jews in Middle Ages," p. 343.

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knowledge of his day, together with a thorough grasp of German, Latin, French and Greek. By his twentieth year he was intellectually at home with the world's masters. God had destined him to be Israel's redeemer, through education.

The translation of the Pentateuch and Psalms (Etz Chayim) into pure German inaugurated the new era in Jewish education. Three significant and far-reaching results flowed from it. (a) The Jew won back his Bible, to hold first place in his affection and education. The religious consciousness was deepened. The Bible as a textbook came again into its rightful leadership. (b) The Jew gained a cultural language, implying also an open door to the secular life, to general social advancement and to the duties of national citizenship. Henceforth, all instruction was to be in the vernacular, at least so far as Germany and Austria were concerned. (c) The Bible translation inaugurated a great literary and religious era. It gave birth to new literary and educational energies, beginning with the authors known as "The Me-assefim" (Collectors) and culminating eventually in the Science of Judaism and the revitalizing of Judaism. "Phaedon," his famous book on the Immortality of the Soul, aside from its tremendous religious influence on his contemporaries, had a direct bearing on the method of educational progress. Patterned after the literary practice of Plato and Socrates, it brought the dialogue method into usage. The pilpulistic style gave way to the Socratic. The sing-song lost its vogue. Religious education begot a German, in fact, an European character, and submitted gradually to the pedagogical regime. The Bible and Phaedon became the manual and the new method of religious instruction for the young.

The first definite result of this new educational movement was the founding by David Friedlander, in 1778, of The Free School, in Berlin. Its plan called for the exclusive use of the German language, the priority of Bible-study, the teaching, in the earlier years, of reading, writing, arithmetic, and, later on, of geography, history and French. In 1779, Friedlander's "Reader for Israelitisch Schools" appeared. In 1782 Dessau wrote a manual called "Grundsätze der Jüdischen Religion." A school was started in 1787 by Isaac Herz Samson in Wolfenbüttel, whence Zunz and Jost graduated. In 1801 the famous

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school of Israel Jacobson in Seesen was founded. The Frankfurt Hebrew School after four years had five classes. In 1810 it added a girls' department, and in 1813 was transformed into "The Real und Volksschule der Israelitischen Gemeinde." Thus numberless schools sprang into existence in all of the German States. Magdeburg witnessed the beginning of the first congregational religious school in 1830.

Prince Leopold Friedrich Franz encouraged education among the Jews in his kingdom and gave money liberally for the founding of the "Philanthropin." The Jewish families of the middle classes formed an organization for the training of their children; they secured a teacher and invited the poor children to attend, for whose instruction the "Talmud-Tora-Chebra" paid. The advanced students went to The Fürth Yeshibah. Later on, David Frankel, the director of the Franz Schule, brought Baruch Herzfeld to be the new teacher. The following most interesting description of this school is found in the personal reminiscences of Dr. H. Steinschneider (1) who attended it as a boy. Baruch Herzfeld secured his learning at the Beth Hamidrash, in Dessau, and received 60 thalers originally as his salary. A furnished room was rented, containing two long tables at which sat twelve boys and eight girls. The girls started in a year later and left a year earlier than the boys did. As the number of pupils increased, the boys of six years of age used four benches which had no back-rest. The teacher used a chair. The walls were barren. A blackboard, a narrow shelf, for books and a guitar belonging to the teacher were the only ornaments of the room.

School began in summer at eight o'clock, and in winter at nine o'clock in the morning, lasting until noon. The afternoon session was held from one to four. The exercises opened with a German prayer, then with the reading of the Schachrith (morning) service in Hebrew. The Pentateuch was studied according to each weekly section. While the one class recited, the others listened. The Prayerbook for Sabbath and week-days was translated in one year. Later on they studied the first twenty-five

(1) *Über Juden und Judenthum*, Vol. 2, p. 289.—"Die Jüdische Volksschule in Anhalt von 1830-1840."

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Psalms and twelve chapters of Isaiah. Very little of Hebrew grammar was learned. In pronouncing the letters, they were accustomed to call them "a, b and g" instead of "Aleph, Beth and Gimel." Bible history was not in the curriculum. The use of the blackboard for illustrative purposes brought especial delight to the pupils. The Bar Mitzvah boys were given additional instruction in putting on the phylacteries and in reading the Scroll with the Neginah (Musical accent).

The afternoon session began with a lesson in writing. The lowest class used the Judisch-Deutsch, the next grade both Jüdisch and German, the next grade German and Latin script, while the highest class was taught the use of the Rashi style and Hebrew script. Arithmetic, geography and history followed the writing lesson. In the opening session of the early Autumn the children were instructed in the writing of Rosch Hashanah (New Year) letters in German to their parents and friends. Pesach week was known as the examination season, while Purim was celebrated in a characteristic manner with Haman-plays and recitations.

Discipline was not possible. Loud talking during recitations and while others were being examined was the common practice. It is especially interesting to note that Dr. Steinschneider, already in his teens, observed that the Jewish boys and girls not only learned to speak German very fluently, but also had a better and a superior accent than their Christian neighbors. When the State public schools opened their doors for the Jewish children, this Jewish school closed its doors in 1840. With slight changes, this description gives an adequate picture of the educational methods and status of the Jewish children and elementary schools all over Germany previous to 1850. In some cities it has not lost its full application, even to-day.

German emancipation in its widest sweep, though it brought in its train many dangers and pitfalls, is directly responsible for the following great blessing: (a) It witnessed the Renaissance of Hebrew Literature. The loss of the jargon meant the gain of the German. And the gain of the German, by a fortunate turn of circumstances, was the regain of the Hebrew. The intellectuals who rose equal to the demands of the new cultural regime were

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wise in seeking in the Hebrew language the means of offense and defense. They founded Schools in Berlin, Hamburg and Breslau. As early as 1783 Isaac Abraham Eichel and Mendel Bresslau issued an appeal to all the Jews to assist in establishing a Society for the Study of Hebrew, to be known as "The Chebra Doresche Leshon Eber." Two schools came into life, one called the "Biurists" (Commentators) and the other the "Meassefim" (Collectors). The former defended Judaism against attacks from without and contributed largely to the dislodgment of Jüdisch by the spread of German. The latter took as its sphere of activity the reform of the education of the youth, together with the cultivation of Hebrew. Aside from its purely literary value, the periodical "Ha-Meassef" became an engine of propaganda and polemics furnishing the weapons with which attacks were made against the strongholds of ignorance in Israel and the enemies without the camp. Soon a vast library of books and pamphlets on all conceivable subjects of science, religion, philosophy and literature was created. (1).

(b) The ripe fruit of this emancipation was the development of Jewish Science. Leopold Zunz is the greatest name connected with this harvest. Israel was beginning to feel that its own great treasures must be known to be appreciated and must be known by the Jew before the non-Jew can be expected to be sympathetic. While still a young man, Zunz joined other young pioneers in organizing the "Verein fuer Cultur der Juden." Soon a magazine, "Zeitschrift fuer die Wissenschaft des Judenthums" was created. Zunz's place in a history of Jewish education is assured by his remarkable contributions. In his illuminating book "Gottesdienstliche Vorträge," he illustrated admirably the educational task of the Synagogue by the ever-active presence and force of preaching in all the previous eighteen centuries. Unlike Mendelssohn, Zunz was first the intellectual and then the political emancipator. He showed clearly that Israel's neglect of the sciences was not voluntary.

(1) For a thorough appreciation of this subject, see "The Renaissance of Hebrew Literature," by S. Nahum Slouschz, 1909.

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that it was due to the absence of political rights and privileges, and that civil freedom and intellectual progress, science and religion required schools and seminaries. Thus, through the creation of Jewish science, the Jewish Seminary for the training of Rabbis was founded. The Breslau Seminary in 1854 was soon followed by others in Germany and elsewhere, although a few years previous to this M. Velt established a Teachers' Seminary in 1840 in Cassel; similar teachers' schools flourished in Munster, Hanover, Düsseldorf, Cologne and Wurzburg. In Wurtemberg a society was organized for the support of religious school teachers. At the Conference of twenty-four Rabbis in Cassel, August 1868, a Committee on Schools and Religious Education was appointed. The real value of this Committee's work lies in the stimulus it brought to the Leipzig (1869) Synod, and in the paper presented by Dr. S. Herxheimer, the chairman thereof. The resolutions adopted by this Synod, so far as religious education is concerned, recommended the establishment and support of good religious schools for the youth of both sexes by the congregations; non-sectarian schools are necessary in themselves, and also compel the creation of additional religious schools. Religious education must include not only the usual instruction in Biblical history and religion, but a knowledge of the contents of all the Biblical books, the cultivation of the Hebrew language and a training in Post-Biblical history; Religious instruction must avoid the critical method; special schools should be instituted for the training of teachers and the graduation of Rabbis. (1).

(c) Another important result of this larger political and cultural emancipation was the re-invigoration of Judaism. Orthodoxy was revitalized, created schools and animated doughty champions in its defense. Reform Judaism was the product of this era of culture and protestation. It is only the educational aspect of Reform Judaism which interests us here. The educational character of this Reform lies in its aesthetic appeal to the individual, in its enforcement of the principle of growth in Judaism as in all religious and cultural activities, in its digni-

(1) Philipson's "The Reform Movement in Judaism," p. 419.

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fied offering to the girl and to woman a share of equality in the economy of Israel, in its realization of the educating possibilities of the pulpit and sermon, in its constant insistence on the superiority of the ethical and religious over the ceremonial and the purely ritualistic, in its enabling the people to read, follow and understand the teachings of the Prayer Book, Religion and History, and finally in creating the distinctive congregational Sabbath School. Thus in Germany to-day, children and youth, both Orthodox and Reformed, have the best of opportunities for securing religious education in government and congregational schools, in Hedarim, Yeshibot and Seminaries.

Jewish education in Austria was lifted out of the mire by the Tolerance Edict of Kaiser Joseph in 1781, granting the Jews admittance into the public schools and permission to take up trades and agriculture. The two who deserve the most credit for the direction which religious education took were Herz Homberg and Naphtali Herz Wessely. The former, influenced by Rousseau's "Emile," took up pedagogy as a profession. Returning to Austria, he published a text book called "Ben Zion;" and in 1784 was appointed superintendent of all the German Jewish schools of Galicia, and in 1793 was called by Emperor Francis II to Vienna to formulate laws regulating the moral and political status of the Jews in Austria. His chief pedagogical works are "Imre Sefer," a religious and moral reader for young people; "B'ne Zion," a religious reader for children; "Ben Yakkir," a book on the beliefs and ethical doctrines for Israelitish Youth, (1814).

Greater influence in the Jewish educational line was wielded by Wessely. He was an ardent advocate of the educational and social reforms outlined by Emperor Joseph II. He published, in eight chapters, a series of letters called "Dibre Shalom we-Emeth" (Words of Peace and Truth), in which he urged a reform of the educational methods in vogue. He insisted that the study at the secular schools would not interfere with Jewish learning. He insisted that the quotation "The beginning of wisdom is the fear of the Lord" meant in his day that general culture was not only not incompatible, but was actually in harmony with, and dependent upon Jewish piety. The opposition to his reforms was bitter. Nothing daunted, Wessely's second

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letter to the Austrian congregations, proved clearly that education would not mean a defection from Judaism. Only by general culture would the Jews be able to remove the disgrace which weighted them down. He begged them to banish the jargon and accept the vernacular. He sketched a plan of instruction which the child could follow from the lowest grade, and move step by step to a full understanding of the Talmud.

The educational emancipation of the Jew in Austria was very slow. In Vienna in 1815 appeared Detmold's First Hebrew Reader and Baer Frank's "Light of Faith," but no definite results are visible until in 1867, General Haynau, levying a heavy war tax on the Jews, set aside this vast sum of money for educational purposes. At the Hungarian Jewish Congress two years later the tolerant Minister of the Interior, Baron Eotvoes, urged them to elaborate a plan for the furtherance of the cause of education. The result was the establishment of better schools and the employment of better teachers. Already in 1852 religious instruction in the public high schools was made compulsory. The chief practical achievement of the Congress was the establishment at Buda Pesth of the Rabbinical Seminary, while the Yeshibot at Pressburg became more and more the stronghold of the most rigid orthodoxy. The mediaeval character of the latter was rudely shattered by an edict in 1883 that "all students entering it must have passed successfully the examinations of the four lower classes of the public school; that Rabbis issuing from the Yeshibot must possess a secular education, etc."

We pass now to consider the course of Jewish education in Galicia and Russia. The third and fourth decades of the nineteenth century were relieved by the scholarly researches of Rabbi Salomon Jehudah Rapaport (1790-1867) and Nahman Krochmal (1785-1840). Both of these men were offspring of the Meassefim inspiration. Both agreed with Zunz that the science of Judaism would be the best guarantee for the full emancipation of Israel. Both looked upon Hebrew as the vehicle for promoting knowledge among and about the Jews. Both found in the new emancipation a justification and a realization of the historic mission of Israel. Scores of writers were stimulated by them to raise the standard of the masses to a higher level, to train them to an appreciation of the fruits of culture by a deepen-

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ing appreciation of their own Jewish genius and Jewish history. To this school of Meassefim belongs the credit of having put forth the greatest effort to inspire the masses with a consuming ideal of Jewish education. But the masses remained practically stagnant.

Lithuania, in the beginning of the eighteenth century, presented a miniature Judea of its own. Rabbinical schools flourished in many cities; thousands of students were in attendance poring over the Talmud and gave not only to Russia, but also to Germany and Austria, the rabbinical authorities of the day. The first indication of the new humanistic awakening came with the reform projects of Alexander I; and the first literary expression of it was the pamphlet published in 1803, called "The Loud Voice of the Daughter of Judah." Wilna became the home of new Hebrew writers. Abraham Baer Lebensohn's (1794-1880) literary efforts interest us here only as they were weapons for his campaign in behalf of emancipation. He felt that the degradation of his people was due, not only to an absence of Haskalah, that is, a rational education founded upon instruction in the language of the land and the ordinary branches of knowledge, but also to the ignorance of the Rabbis and preachers on all subjects outside of religion. Equally important for the larger educational activity of the Jew was Isaac Baer Levensohn of Kremenetz. "The founding of Jewish elementary schools, the opening of two Rabbinical seminaries at Wilna and Zhitomir, the establishment of numerous agricultural colonies, the improvement effected in the political condition of the Jews and in the censorship of Hebrew books—all these progressive measures are in a great part, if not entirely, due to the influence of Levensohn." (1).

The Romantic writers did not help the cause of education, but the school of Realism, coming at the time of the accession of Alexander II, created dozens of journals for the education of the masses and did not hesitate to castigate the incompetency of the Rabbis and the miracle-working saints. The Hebrew Journal, "Ha-Melitz" the Interpreter, begun in 1860 in Odessa, did yeoman work. As schools were developed by the Govern-

(1) *Renascence of Hebrew Literature*, p. 123 (Slouschz).

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ment, the 'Hedarim and Yeshibot lost thousands of pupils. Judah Leon Gordon (1830-1892), the finest incarnation of this realistic era, interests us because of his staunch advocacy of educational reforms. The old forms of instruction aroused his ire. The children were kept in ignorance. There must come a deeper and a more radical reform. There must not only be a Renaissance of Hebrew, but of all culture and freedom. This movement became known as Haskalah. It is against the narrow ideas of the Rabbis that Gordon hurls his bitterest invectives. As the band of educated Jews in Southern and South-western Russia grew into a fuller appreciation of the need of a radical reform of Jewish education, "The Society for the Promotion of Culture among the Jews" was formed in St. Petersburg. Perez Smolenskin represents that school of writers who insist that emancipation must mean, above all else, Jewish unity, solidarity and national aspiration. The Jew must be educated to know himself and to trust in himself. Smolenski's literary labors touched the lives of thousands of men and women whose loyalty to the faith became all the stronger and deeper. To him the Yeshiboth are the nurseries of idealism, the stronghold of the religion, the buttress of Hebrew nationality. To these students in the seminaries the message of this author was the great Jewish and educating force.

Within the past few years some of the elementary schools have been altered in plan and scope; the old 'Heder has in many places given way to the Improved 'Heder or the " 'Heder Metukkan" with more sanitary environments, shorter hours and an inclusion of some secular studies. In a larger sense it may be added that the Hebrew tongue is proving to be the civilizing instrument in Russian Jewry which "possesses the power of replenishing the moral resources of the masses and of making their hearts thrill with enthusiasm for justice and the ideal, and is accomplishing a work of culture and emancipation." What real progress can the Jew make when the Russian Czar and Douma are replacing the pogrom by the strangulation of his intellect and his soul!

The progress of religious instruction was all the more rapid in Amsterdam because the best of Spanish and Portuguese refugees had brought culture with them from the Southwestern

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lands of Europe. As early as 1637 the three united congregations formed an institute (Etz 'Hayyim Talmud Tora). It was both an elementary school and a high school, leading its pupils from instruction in the Hebrew letters to a thorough study of the Talmud and Commentaries. In addition, elocution, poetry and philosophy were parts of the curriculum. It was, perhaps, the first graded school of its kind among the Jews, having six rooms to accommodate six grades. The sessions were from eight to eleven, and from two to five. In the highest grades Rabbis Saul Morteira and Isaac Aboab gave instruction. These two men, with Menasseh ben Israel and David Pinto, founded the first Rabbinical college. It is interesting to note that Baruch Spinoza attended the Etz 'Hayyim School as a boy. Rotterdam had an institute called "The Yeshiba de los Pintos," while the Hague had a Hebrew school in 1689 where Jacob Abenecer Vergel was the special teacher. The Hebrew Renaissance produced scholars and literati, such as David Franco, Samuel Moulder and Gabriel Polak, but none seems to have had a very direct influence on the course of Jewish education in the schools. A period of decline set in. The common schools of Netherlands were closed to the Jews for a time; even the wealthier classes did not think of organizing separate schools for their co-religionists. The crowning of King William I (1813) brought school privileges to the Jews. In 1817 a decree required the congregations to maintain Jewish free schools for the poor. Religious instruction was entrusted to a commission. Moses Lemans took steps for the spread of culture. He, with others, furnished them with Jewish school books, translations of the Bible and various prayer books in the Dutch language. The Netherlandish Israelitisch Seminarium, founded in 1738, was re-organized in 1834. With the separation of Church and State in 1848, the educational interests were re-organized. At present a flourishing seminary exists in Amsterdam, through the great efforts of Dr. Joseph Hirsch Dünner; and a monthly magazine of the Society of Jewish Teachers, called "Ahawah," is published.

The intellectual vigor of the Italian Jews suffered very little impairment. The projected school in 1564 of the David Provenza did not materialize. The general cultural influence of the

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Hebrew Renaissance was inaugurated in Italy by Moses Hayyim Luzzato, whose great merit lies in "releasing the Hebrew language from its slavery to Middle Age forms and ideas, and revealing it as capable of expressing all the manifold complex feelings of man." Isaac Reggio translated portions of the Bible into Italian. Among the first schools to adopt the reform projects of Naphtali Herz Wessely were those of Trieste, Venice and Ferrara. The Rabbinical seminary at Padua supplied the Rabbis for the entire country. Another seminary started in Leghorn, another in 1887 in Rome was transferred to Florence where it flourishes under the direction of Dr. S. H. Margulies. The dissolution of the ghetto in Rome brought with it the reorganization of its Talmud-Tora under the leadership of Dr. Ehrenreich, and later on of Angelo Fornari, his successor, as its principal.

The glorious reign of Hebrew scholarship in France came to an unhappy end in the expulsion of the Jews by Charles VI in 1394. Four hundred years later a better day started to break for them. Cerf Berr (1730-1799) led the emancipation movement. He undertook the dissemination of the Pentateuch in Alsace. As soon as the famous emancipation document was signed by Louis XVI on November 13th, 1791, giving full freedom to the Jews, Cerf Berr began the task of educating his people to a full appreciation of the privileges and responsibilities of French citizenship, "If we ourselves cannot enjoy the blessings which the new Constitution holds in store, we shall at least see our children gather the first fruits of this precious tree!" Religious instruction must be given in French; schools; must be built where the children can learn to be good Jews and good French citizens. No definite information of educational progress for several decades is available, save here and there a comforting item. The fifty-thousand Jews in France were restricted in 1808 into seven consistories, with the highest authority embodied in the Central Consistory in Paris. From this body the order was issued that all sermons be preached in the French language. A Rabbinical College was founded in Metz (then a part of France) in the year 1829, and it was recognized as a State institution and granted a subsidy.

In 1840 the civilized world was startled by an outrageous attack on the Jews of Damascus, who were charged with Ritual

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murder. Two great Frenchmen, Adolf Cremieux and Solomon Munk, together with Moses Montefiore, of England, went to Damascus to see Mehemet Ali on a personal investigation. Cremieux realized only too clearly that the ignorance of the Jews of Alexandria and Cairo rendered them easy victims. Munk wrote a letter in Hebrew and Arabic to the Jews of Egypt, begging them to bestir themselves and establish schools where their children could learn the elements of Judaism and literature, and secure a secular and a practical education. Soon Valensim placed himself at the head of a Society to establish schools and superintend the public education of his people. In Cairo two schools for boys and one for girls were instituted. The Grand Rabbi of Constantinople, the Chacham Bashi issued a letter to all the Turkish congregations asking all the Jews to learn the language of the country. Thus we are led up to the year 1860, when another outrage (the Mortara Incident of 1858) gave birth in Paris to the Alliance Israelite Universelle, an international society for the protection and education of the Jews in the Orient. Of all its manifold enterprises, its educational system has been the most satisfactory and beneficial. It started a school in Tetuan (1862), then in Tangiers, and another in Bagdad. Since then, as many as ninety-four schools have been organized under its authority. In 1867 a school was begun in Paris for the training of teachers recruited from the East, and it had 127 students in 1899. It must be added that the alliance was materially aided in its work by the splendid munificence in 1873 of one million francs contributed by Baron de Hirsch. The curriculum in all these various schools varies according to local conditions and standards. It ought also to be noted that these numerous schools have so elevated the moral and social standards as to raise the age of marriage of Jews and Jewesses in the Mohammedan countries. The Seminary for the Preparation of Rabbis in Constantinople (1897) is the crowning achievement of the Alliance for the future elevation of the Jews in the Orient.

The recent Separation Act has thrown the financial support of the Jewish education in France upon the Jews themselves, and the result is awaited with deepest interest, not only in the twelve French consistories, but also in the entire world.

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The story of education in Palestine because of the Alliance and the birth of Zionism has become very assuring. The cultural movement there is bound up with the national aspirations. The Hebrew language is used as the vehicle of instruction in accordance with the "I'brith B'Ibrith" (Hebrew in Hebrew) method. Here we find kindergartens and a Child's Periodical called "Olam Katan" (The Child's World); Talmud Toroth, under the care of Sephardic and German authorities; three schools for girls; a Training School for Teachers founded in 1907 by the Ezra School; a Hebrew Kindergarten in Safed, under the auspices of the Independent Order of B'nai B'rith; a Talmud Tora, a Yeshiba, and a Boys' and Girls' School (I. O. B. B.) in Jaffe, and a Conference of teachers in Jerusalem meeting annually to secure unity of pronunciation, method and organization. In addition to all these, technical and agricultural schools are doing a noble work in training boys and girls for practical life.

Very meager is the information obtainable of the progress of Jewish education in England for several centuries. An interesting appendix to Dr. Joseph Jacob's book (1) attempts to claim an English source and background for a splendid code of Jewish education supposed to be practiced in England previous to the expulsion in 1290. The English Jewish Dark Ages emit very little light for the next five centuries. Even Mr. Lucien Wolf's interesting discovery of the existence of a small community of Jews already established in London previous to the visit of Menasseh ben Israel (2) does not help us, save in adding interest to the comment of Israel Abraham that "John Evelyn (1641) tells us of a Burgundian Jew who displayed several books of devotion which he had translated into English for the instruction of his wife." (3). The gradual political and social emancipation of the Jews, the first reform of Judaism (1840), the creation of the Anglo-Jewish Association (1871) and the birth of the Jew's College (1856) are the most significant events which affected the course and cause of religious education. In the eighteenth century there was a Beth-Hamid-

(1) Jews of Angevin, England, pp. 342-343.

(2) The Jewish Literary Annual, London, 1904, p. 88.

(3) Jewish Life in the Middle Ages, p. 346.

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rash in connection with the City Synagogue for the study of Hebrew Scriptures and Rabbinical Writings. In 1841 the trustees met to remodel it and to train up the youth for offices connected with the ministrations of our Religion. The English Rabbis were of foreign training, save a few who received their education at The Jews' Free School. The Jews' College was born of both, with the purpose of training Ministers, Readers and Teachers. Chief Rabbi Adler started some propaganda work, by instituting religious instruction in the West End in connection with the Jews' College. In 1879 the secular studies were eliminated from the curriculum so that the Seminary might be unhampered in its purely Jewish studies. Another forward step was the union of two minor institutions of similar aims, the Aria College at Portsea, and the Lady Judith Montefiore College at Ramsgate, with The Jews' College in 1874. The Normal training of teachers was transferred from its course to become The Teachers' Training Committee of The Jewish Religious Education Board.* foot note.

At present the problem of religious instruction in England is receiving the most serious consideration. The Government's Education Bill on the one hand and the deepening religious consciousness and feeling of solidarity on the other compel an immediate and a satisfactory solution of the problem. To-day the children receive elementary training in the twelve Jewish elementary schools largely supported by subscriptions, in the Hebrew and Religion Classes of the Provided Schools, in the Voluntary Schools of the Religious Education Board, in other schools attached to synagogues, in Talmud Toroth and 'Hedarim, independent of any organizing authority. Besides those, there are the Beth Hammidrash and the Jews' College. A complete re-organization of these schools, a standardizing of schemes of education, a creation of a Teachers' Normal School, a widening of the scope of the Jews' College for a "Teachers of Religion Department," and a central representative "Board of Religious Education for the Jews of the United Kingdom," are matters of most earnest discussion.

Religious education has made the speediest and most enduring progress in the United States. At the very outset of our

*Jews' College Jubilee Volume. Part I.

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history, Jewish instruction together with secular studies was found necessary. The rapid development of Public Schools meant the elimination of secular subjects from, and a healthier growth of, the Religious School as a distinct and effective institution. It is instructive to note that the cradle of the Jewish Religious School (known as the Sabbath School) was rocked by a woman, the famous Rebecca Gratz, of Philadelphia, in 1833. Within a few years, similar schools, independent of congregations, were started in Charleston, S. C., in Richmond, Va., and in New York City. Isaac Leeser's Hebrew Education Society, established 1848, and still doing excellent work, and the Malnonides College (which existed for a few years), were founded in Philadelphia. The projected school for higher education by Mordechai M. Noah in 1840 did not see the light of day, and the same is true of the Zion Collegiate Institute, which Dr. I. M. Wise desired to found in 1855.

The direction of religious education has been towards the organization of schools in conjunction with the congregations. These have produced the best fruit. Courses in our Religious Schools include Hebrew, History and Religion, to be covered in from three to eight years, according to local conditions, culminating in the "Bar Mitzvah" in orthodox and Conservative congregations, or in the "Confirmation" in Reform congregations. Some schools have additional post-confirmation classes, others conduct Bible classes, others, too, plan courses of a Normal School character for their teachers, and still others have introduced a special Children's Service on Saturday morning or Sunday afternoon. On the whole, it may be said with truth, that discipline prevails without the use of the rod, that decorum is generally in evidence, that a system of graded schools is rapidly becoming prevalent because imperative, and that a saner appreciation of the principles of modern pedagogy has already won the day.

The past few years bear witness to sincere efforts to produce desirable text-books. Individual Rabbis and laymen published books of various kinds which have wide circulation. The Sabbath School Union (1886) published leaflets on history and religion, though it has since been merged into the Union of American Hebrew Congregations, operating as the "Committee

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on Synagogue and School Extension." The Committee has started in to do very earnest and successful work in the preparation of a Union Graded Series of religious, ethical and historical text-books. Teachers' schools are in active operation in conjunction with the Gratz College (1893) in Philadelphia, The Hebrew Union College (1875) in Cincinnati and The Jewish Theological Seminary (1886) in New York. The latest effort for the benefit of teacher-training is the promising "Teachers Correspondence School of the Jewish Chautauqua Society," projected for the elevation of the standard of teaching and in order to bring the Normal Course opportunities to people even in the distant or sparsely settled communities.

The general supervision of religious schools is in the hands of the Rabbi. There are two rabbinical seminaries in the United States—the Hebrew Union College, representing the Reform wing of Judaism, and the Jewish Theological Seminary of the Orthodox. The recently endowed Moses A. Dropsie College in Philadelphia is a Post-Graduate Institution for Hebrew and Cognate Learning. Besides these schools and colleges, one finds the Heder and the Talmud Torah in many cities undergoing necessary changes in discipline and organization. The Religious Educational Work, under the authority of the Kehillah of New York City, has a comprehensive plan of co-ordinating numerous religious forces, and its work will be watched with deep interest.

Other institutions which are sharing in the wider range of the educational "Forward Movement" are: (a) The Independent Order of B'nai B'rith which, in addition to its numerous schools and benefactions in the Orient, Roumania, Austria and Germany, maintains about twenty organizations in the United States; Fraternal Orders, like the Keshet Shel Barzel, Free Sons of Israel, and Order of B'rith Abraham; (b) The Jewish Historical Society; The Jewish Publication Society and the Jewish Press in English and Jüdisch; (c) The Orphan Asylums, Agricultural and Technical Schools, Hebrew Educational Alliance, Hebrew Institutes; (d) Conferences of Rabbis, both Orthodox and Reform; (e) The Jewish Chautauqua Society, Young Men's Hebrew Associations. Council of Jewish Women, Zionist Circles, State Conferences of Religious Workers in Ohio, Arkansas and Mississippi, Baron de Hirsch Fund, The National Farm School, the Union of American-

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Hebrew Congregations, the Union of Orthodox Congregations, and
(f) Libraries.

III.

The Outlook.

The outlook for the future of Jewish education is based upon the past and the present conditions which we can review in the following few sentences. The history of Jewish education begins with the birth of Israel and follows the circuitous path of Israel's changing fortunes. In the Patriarchal and Prophetic periods, education seizes naturally upon the home and the parent as the best media for instruction. The Era of the Second Commonwealth puts into the hands of the parent the Bible as the first and best text-book, to be interpreted by sages and Rabbis. The great Dispersion in 70 A. C., finding Jewish education grown to healthy independence, chooses the Academy of Jabneh as its means of salvation and continuity. The increase of academies, synagogues, elementary schools, the Talmud and the later Bible-reaction of Karaism, enable the Jews not only to hold a firm front against the proscriptions of the Christian Church, but also to keep the faith strong and the intellect keen to prepare the broad highway through which the Moorish and the Christian Renaissance may pass to greater enlightenment and culture. The Jewish Dark Ages, coming with the sixteenth, seventeenth and first half of the eighteenth centuries, reflect the social, political and religious degradation of the masses. The Jewish Renaissance, beginning in the last decades of the eighteenth century marks the turning point in the history of the Jew. Jewish education since then has been taking a decidedly upward, inspiring and transforming course. Thus repeating the reply of Dr. J. Goldschmitt to Bousset, we see clearly "Das Judenthum is eine Schule, nicht eine Kirche." (1) (Judaism is a school, not a church.) In short, **Judaism is a teaching Religion.**

The outlook and the promises of Jewish Education revolve about two large bodies of facts:

1. (a) Judaism as a teaching religion suffered no break for thirty centuries in its need and appreciation of education as the builder of character and the conservator of idealism.

(1) Das Wesen des Judenthums, p. 123.

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(b) The condition of Jewish education has been measurably influenced by the prevailing status of civilization.

(c) The political and cultural emancipation of the Jew in most lands is a happy accompaniment of the increasing appreciation of the power and necessity of religious training for the development of character and good citizenship.

2. Efficiency as the modern evaluating standard in all human activities is making its demands on Jewish education.

(a) Efficiency is calling for the acceptance and application of the best pedagogical methods in curriculum, organization and discipline;

(b) In the better training of teachers by means of expert teachers' colleges.

(c) In the standardizing of the teachings at different schools.

(d) And in the probable institution of Jewish Educational Boards,—National, State and Municipal.

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QUESTIONS FOR STUDENTS.

JEWISH EDUCATION—HISTORICAL SURVEY.

THE BIBLICAL ERA.

Lesson 1. Pages 9-12.

1. What is the difference between the Science of Education and the Art of Education?
 2. Why does teaching precede Pedagogics?
 3. What factors enter into our modern educational Ideal?
 4. What was the first school in history?
 5. What was its source of strength?
 6. What ideals have the various nations contributed to the modern ideal of education?
 7. How can the ideal of service be used educationally?
 8. What is the highest objective of all education?
-

Lesson II. Pages 12-14.

1. What is the oldest text-book on religious and moral culture?
 2. What has the ideal of the "Kingdom of Priests" to do with education?
 3. What was the religious genius of Israel?
 4. What is the Biblical contribution of Israel to the culture of the race?
 5. Describe the educational function of the home.
 6. Give the Biblical definition and implication of knowledge.
 7. What is the educational ideal of our Bible?
 8. Give me your own personal opinion as to the educational force of the home in modern American Society.
-

Lesson III. Pages 14-18.

1. Does the Bible present any definite curriculum?
2. What proof is there that music was taught?
3. In how far was writing a matter of general culture?

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4. Is there any proof that there must have existed a large body of "lost" literature?
 5. What does Ecclesiastes mean when he says "Of the making of books, there is no end." Does this prove anything?
 6. In what manner, using your own judgment, did the Jewish book differ from the Egyptian and Grecian forms of literature?
 7. What relation does the birth of the Synagogue bear to the course of Jewish education?
 8. What place would you assign to Ezra as a leader of education?
 9. What is meant by the clash between the Greek and Jewish ideals of education?
-

Lesson IV. Pages 18-24.

1. Describe the method of the parent as a teacher.
 2. What do you understand by, and what is the ethical value of, "Imitatio Parentis"?
 3. Why should children be encouraged to ask questions? Was that what Moses had in mind?
 4. What was the child's first duty? How was it secured?
 5. What was the mother's first duty?
 6. What do you think is the real value of oral instruction?
 7. What do you consider the educational value of tradition and ceremonial?
 8. What was the value and task of the Priest as a teacher in ancient Israel?
-

Lesson V. Pages 24-30.

1. What is meant by "Prophecy as an educational movement?"
2. What was the prophet's text-book?
3. What was the prophet's method of teaching?
4. What was the ethical message of the prophet as orator?
5. Describe the contribution of Moses to Biblical education.
6. Why does the prophet precede the scribe?
7. What was the educational necessity of the "Law"?

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8. What was the educational result of the "Law"?
 9. Explain the significance of the Synagogue.
 10. In what manner can the Scribe be called an Educator?
-

Lesson VI. Pages 30-32.

1. Why was the time ripe for teachers?
 2. How was the sage related to the preceding classes of teachers?
 3. What was the task of the sage?
 4. What books contain most of his teachings?
 5. What did the sages teach with regard to domestic life?
 6. What virtues did they inculcate?
 7. Did they draw a distinction between ethics and religion?
 8. Pick out of your Bible some of the most valuable teachings of the sages.
 9. What do you understand by God-consciousness?
 10. How has the Jew, so far as we have gone in our study, been a great teacher in the world?
-

Lesson VII. Pages 33-35.

1. What is implied in the sentence "Every child is entitled to the rich heritage of his fathers?"
2. What is the testimony of history and the Bible as to the value of religious training in the home? What is your personal judgment?
3. In what manner does the religious school complement the home?
4. What is the justification for teaching Hebrew in the modern religious school?
5. What is meant by the saying that religion must be taught as part of Life?
6. Why should the Bible be the leading text-book in our religious schools?
7. In how far does the modern pedagogy justify the efficacy of the Biblical methods of Imitation and Repetition?
8. What is the educational value of the teacher's Personality?

JEWISH EDUCATION—HISTORICAL SURVEY.

THE RABBINICAL ERA.

Lesson VIII. Pages 43-47.

1. What was the secret of Israel's strength during its dispersion?
2. What do you understand by the sentence "Pedagogy was their natural vocation?"
3. Indicate the value which the Rabbis set upon education.
4. Indicate the relations which the Rabbis bear to the various classes of teachers mentioned in the previous lessons.
5. What do you gather from the figurative language "God sits and teaches the younger pupils?"
6. What names were given to the schools, the teachers and the pupils?
7. When were the first schools started?
8. What is the great merit of Rabbi Jochanan ben Sakkai?
9. Give the names of some of the great Academies.
10. Do you consider that the limitation of 25 pupils to a class a wise provision? Why?

Lesson IX. Pages 47-50.

1. When did a boy's education begin; what was the first lesson taught him?
2. What did the curriculum include?
3. Show how the practical was not excluded from the course of training.
4. What was the method of instruction?
5. In your judgment, what is the educational value of the "Aggadah"?
6. What influence did the method of instruction have upon the cultivation of the intellect?

JEWISH EDUCATION—HISTORICAL SURVEY.

7. Do you think that your answer gives any clue to the intellectual history of the Jew up to the present day?
 8. What are the hermeneutical rules? Of what value?
 9. What did the Rabbis say with regard to the value of Repetition?
-

Lesson X. Pages 50-53.

1. In what manner was the character of Jewish education influenced by the culture of other nations?
 2. How was the 'Heder a product of the dispersion? Do you consider it a sign of progress?
 3. What was the status of the teacher?
 4. What were the personal qualifications which a teacher had to possess?
 5. Indicate the moral qualifications.
 6. Indicate the social qualifications.
 7. How do we know that consideration was paid in the Rabbinical Schools to the study of child nature and its educational needs?
 8. Cite the various mental attitudes noted in their pupils by the Rabbinical teachers.
 9. What method was used with backward pupils?
 10. Describe the methods used in the Rabbinical Schools to insure diligence in study, regularity and promptness in attendance and proper discipline in the classes.
 11. Name five points you would consider obsolete in the rules of guidance for instruction laid down by some of the teachers of the middle ages. Why?
 12. Name five you would approve and state why.
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Lesson XI. Pages 53-57.

1. Show how the Biblical injunction "Train up a lad on the way he should go" was not abandoned in the Rabbinical Era.
2. Were the poor children ignored?

JEWISH EDUCATION—HISTORICAL SURVEY.

3. How did the Rabbis provide for the backward pupils?
 4. Is this in line with modern ideas? How?
 5. What education was given the girls?
 6. What was the pupil's first duty to the teacher; what was the teacher's first duty to the pupil?
 7. How was discipline secured? Is this any advance over the statements on page 19 of the text-book?
 8. What were some of the guiding rules laid down by Rabbi Jehudah?
 9. What was the curriculum which Joseph Aknin suggested in the twelfth century?
 10. In reviewing the ground covered thus far, what is your general impression of the educational ideal and method of the Jews during their dispersion?
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JEWISH EDUCATION—HISTORICAL SURVEY.

THE MODERN ERA.

Lesson XII. Pages 61-64.

1. Does the quotation from Lecky suggest to you any vital connection between Jewish learning in the Middle Ages and in the Rabbinical Era?
 2. What was the condition of Jewish education at the opening of the eighteenth century?
 3. What special reason was there for this?
 4. What is a Talmud Tora; a 'Heder, a Yeshiba?
 5. Does the "Traveling Student" remind you of any similar condition or institution elsewhere?
 6. What was the character of the discipline?
 7. What kind of education did the girls receive?
 8. Do you consider this sufficient?
 9. What would you add to it to-day?
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Lesson XIII. Pages 64-67.

1. How does the educational emancipation of the Jew depend upon his political emancipation?
2. Does anything in the previous lecture illustrate it?
3. Do you find another example in any modern country?
4. What relation does Moses Mendelssohn bear to the emancipation of the Jew?
5. What were the great results of his translation of the Pentateuch into German?
6. What were some of the immediate and practical results of this translation?
7. Describe the conditions and curriculum of the school which Dr. Steinschneider attended.
8. Is there anything significant in the statement that the Jewish children had a better German pronunciation?
9. In your judgment, what is the educational value of a cultural language to the Jew?

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Lesson XIV. Pages 67-71.

1. Wherein was the Renaissance of the Hebrew language a blessing?
 2. Upon what did Zunz base his conception of emancipation?
 3. Compare Mendelssohn and Zunz.
 4. Mention two practical results of the Science of Judaism.
 5. How was Judaism affected by this emancipation?
 6. How is Reform Judaism related to the progress of Education?
 7. What did Herz Homberg do for Jewish education in Austria?
 8. What did Naphtali Herz Wessely do for Jewish education in Austria?
 9. Mention some of the immediate practical results of their efforts.
-

Lesson XV. Pages 71-76.

1. What was the attitude of Rappaport and Krochmal to Jewish Education in Russia?
2. What did Lebensohn and Levensohn do for the education of the masses?
3. What is Smolenski's contribution to the progress of education?
4. In what manner did the Jewish schools give evidence of the change which had been wrought?
5. Describe the first graded school of its kind among the Jews. Why was Amsterdam prepared for it?
6. Who deserves the credit for the new awakening of the Italian Jews?
7. Who in France?
8. What was the great task which Munk set for himself?
9. Describe the educational labors of the Alliance Israelite Universelle.
10. In the light of present day conditions, do you think that the Separation Act in France is a benefit to Jewish education?

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Lesson XVI. Pages 77-80.

1. What is the present condition of education in Palestine?
2. Explain the reason for the meagerness of Jewish knowledge in England from the thirteenth to the seventeenth century.
3. What help would this bring you in estimating Shakespeare's knowledge of Jews and Judaism as displayed in "The Merchant of Venice?"
4. What is the educational situation in England to-day?
5. Is this strong insistence for a Teachers' Training Course a natural development in the history of Jewish education?
6. What is the special merit of Miss Rebecca Gratz?
7. Can you see any reason why the contemplated Theological Seminaries in 1840 and 1855 failed to materialize?
8. Describe the modern congregational religious school.
9. What are the two most hopeful signs of progress in our religious schools?
10. Does the creation of a Correspondence School for Teachers fit into the History of Jewish Education?
11. Mention some of the most important institutions in the United States which are doing educational work.

Lesson XVII. Pages 81-82.

1. Is it significant that the course of Jewish education follows the history of Israel?
2. Can you connect the school of Jabneh as a saving power with the Theological Seminaries in the United States?
3. Is Judaism a teaching religion? Why?
4. Upon what political conditions do we base our hope for the future growth of Jewish education?
5. Would the same apply to our people in Russia?
6. What does efficiency imply in its application to modern Jewish education?
7. What would be gained by a Board of Jewish Education in the larger cities or States?
8. Does a bird's-eye view of religious culture in Israel for the past three thousand years harmonize with the general scheme of so-called secular education?

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